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BECK, BONNIE A. A Comparative Study of the Feminine Role Concept of Undergraduate and Graduate Women Majoring in the Department of Physical Education and the School of Home Economics at the University of North Carolina at Greensboro. (1971) Directed by: Dr. Betsy Umstead. Pp. 99

The purpose of this study was to investigate the feminine role concept held by freshmen, senior and graduate women majoring in Physical Education and Home Economics at the University of North Carolina at Greensboro. The feminine role perception of each respondent was measured in terms of "Self-Perception", "Ideal Woman", and "Man's Ideal Woman".

The Inventory of Feminine Values was the research instrument used in the study. The inventory is designed to provide insight into the sex-role perceptions of groups of women. A total of 72 respondents completed the three forms of the inventory.

Data obtained from Forms A, "Self-Perception", B, "Ideal Woman", and C, "Man's Ideal Woman" were coded on IBM cards and processed through an IBM (367-75) electronic computer at the computer center at the University of North Carolina at Greensboro. Analysis of variance and Tukey's "HSD" test of difference between means were the statistical designs used in the study.

The following results were obtained:

1. There was a significant difference between freshmen, senior and graduate women with respect to their concept of the feminine role.
2. There was significant difference within Forms A, "Self-Perception", B, "Ideal Woman", and C, "Man's Ideal Woman".
3. There was significant difference between freshmen and seniors, and freshmen and graduates with respect to "Self-Perception" and "Ideal

Woman".

4. There was no significant difference in Forms A, B, and C between women majoring in Physical Education and women majoring in Home Economics.
5. There was no significant difference between freshmen, seniors, and graduates with respect to Form C, "Man's Ideal Woman".

On the basis of the statistical results the following conclusions were drawn:

1. Women respondents in this study majoring in Physical Education and Home Economics do not differ significantly with respect to their concept of the feminine role.
2. Freshmen women respondents in this study are more "intra-family-oriented" in their "Self-Perception" and "Ideal Woman" concepts of the feminine role than are senior and graduate respondents.
3. Senior respondents in this study view their "Ideal Woman" and "Self-Perception" as similar, whereas graduate respondents in this study view their "Ideal Woman" as less "extra-family-oriented" than their "Self-Perception".
4. All respondents in this study regardless of class or department indicate that their concept of "Man's Ideal Woman" is strongly "intra-family-oriented".

A COMPARATIVE STUDY OF THE FEMININE ROLE CONCEPT OF  
UNDERGRADUATE AND GRADUATE WOMEN MAJORING IN THE  
DEPARTMENT OF PHYSICAL EDUCATION AND THE SCHOOL OF  
HOME ECONOMICS AT THE UNIVERSITY OF NORTH CAROLINA  
AT GREENSBORO

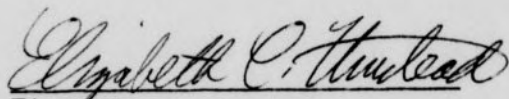
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Bonnie Ann Beck

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Approved by

  
Director

APPROVAL SHEET

This thesis has been approved by the following committee of the Faculty  
of the Graduate School at The University of North Carolina at Greensboro.

Thesis Adviser

Elizabeth C. Husted

Oral Examination  
Committee Members

C. Lee Wiley  
E. Davis McKinney  
Beatrice S. Kalka

May 28, 1971  
Date of Examination

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## CHAPTER I

### INTRODUCTION

Women, now more than ever before in their history, have opportunities for self-achievement and autonomy. Today's women have been equally educated, have the right to express themselves openly at the polls, run for public office, engage in professional occupations, own property, enter fields previously considered male bastions, receive equal pay for equal jobs, and determine when, and if, they will have children.

Yet, today's American women are fraught with ambivalence and confusion over their expected feminine role. This conflict is manifest in early marriages, college drop-outs, choices of "traditionally" feminine occupations, and avoidance of careers which would require a life-time commitment. Women today are in a "no-woman's-land", where their boundaries are elusive and amorphous. The ambivalence is in part due to the dual socialization of women.

On the one hand women are rewarded for aspiring to achieve the American model for success which is based on a college education, economic success, and/or professional status, earned through one's own personal effort. On the other hand, women are subtly guided into a realization of what it means to fulfill the expectations of the "feminine role", a role that requires women to be self-effacing, altruistic, and totally unselfish, putting husband and children ahead of personal desires and ambitions. Women are rewarded for achieving

success through their families rather than through their own efforts.

Today's women are in marginal territory. They have not yet dismissed the myths of the "Eternal Feminine" (de Beauvoir, 4) nor have they adopted a new understanding of themselves as human beings who are endowed with the same human potentialities for self-achievement as are their male counterparts. The concept of the feminine role in the late 1960's and early 1970's has caused considerable confusion and ambiguity for both women and men. Both sexes are attempting to cope with the rapid changes in society which have torn the cultural masks off the "traditional feminine" and the "traditional masculine" roles in America. Boundaries which were adhered to, though perhaps not willingly, by both sexes, are being eroded and new boundaries are yet to be agreed upon.

Women today are searching for a new identity. Women are attempting to discover within themselves the courage to be what they are capable of being. Women, for too long, have been the "other" (de Beauvoir, 4) of man. The time has come for them to ask the question, who am I besides "my father's daughter", "my brother's sister", "my husband's wife", and "my children's mother"?

The young women in college today come with expectations of furthering their identity. More and more they are questioning their roles as women and as human beings. Once women discover the courage to explore their full potential as human beings, they will have discovered their potential as women. It is the opportunity to explore which must be offered.

Some women will continue to choose to remain in the home, receiving their satisfaction in life through the success and achievement of their families.

Other women will choose to fulfill their lives through a balance between a "family-orientation" and a "career". Still other women will choose neither of the present alternatives, but instead will chart new paths along which they will discover autonomy and self-worth.

Educators have a responsibility to understand the changing roles of women in America. Only upon a clear delineation of the problems experienced by contemporary young women will programs be devised which will provide women with a choice of life styles which may lead to self-fulfillment and eventual self-actualization.

## CHAPTER II

### STATEMENT OF THE PROBLEM

The purpose of this study was to investigate the feminine role concept of undergraduate and graduate women majoring in the departments of Physical Education and Home Economics at the University of North Carolina at Greensboro.

#### Sub-Problems

1. To investigate the perceptual differences between freshmen, senior and graduate women majoring in Physical Education for the concepts of Self, Ideal Woman, and Man's Ideal Woman.
2. To investigate the perceptual differences between freshmen, senior and graduate women majoring in Home Economics for the concepts of Self, Ideal Woman, and Man's Ideal Woman.
3. To investigate the perceptual differences between freshmen women in Physical Education and Home Economics for the concepts of Self, Ideal Woman, and Man's Ideal Woman.
4. To investigate the perceptual differences between senior women in Physical Education and Home Economics for the concepts of Self, Ideal Woman, and Man's Ideal Woman.
5. To investigate the perceptual differences between graduate women in Physical Education and Home Economics for the concepts of Self, Ideal Woman, and Man's Ideal Woman.

#### Definition of Terms

1. Role shall be defined in this study as Fand defined it in her study:

The concept of role implies interaction between two or more members of a social situation. In order to be able to communicate, the interacting individuals have to establish a common frame of reference. This they do by reacting with an internally consistent series of responses to a given situation. Their behavior is expected by others in that situation who in turn react with a similarly consistent series of responses. Thus, a role is both a mode of behaving and a mode of perceiving and interpreting the behavior of others. It encompasses both the behaving organism and the expectancies which the perceiving organism has regarding this behavior. (113:283)

2. The feminine role is defined in this study as Steinmann defined it in her study:

. . . result of the interaction between cultural and psychological factors. On the cultural level it is the behavior expected of a woman or the behavior she considers best fitting for her position as a woman. On the psychological level it is the inner attitude toward this behavior and the personality needs of the individual which may determine the way she interprets and carries out cultural expectations. (113:283)

3. Self-concept as used in this study has been defined by Rogers as an ". . . organized configuration of perceptions of the self which are admissible to awareness." (32:136) The self-concept is composed of the perceptions one has of one's own abilities and characteristics, and of the self in relation to others and the environment. (32:136-37)

4. Identity establishes what and where a person is in social terms. (Rose, 33:93) Erikson defines personal identity as the ". . . immediate perception of one's selfsameness and continuity in time; and the simultaneous perception of the fact that others recognize one's sameness and continuity." (52:23)

5. Extra-family-orientation and intra-family-orientation are used in this study to depict the perceptions women hold of their feminine role concept. Extra-family-orientation refers to a woman who considers her own satisfactions

equally as important as those of her family and one who wishes to have opportunities to realize all of her human potentiality. Intra-family-orientation refers to a woman who sees her own satisfactions coming second after those of her husband and family. She would view her family responsibilities as taking precedence over any personal potential professional or occupational activity.

(111:2)



### CHAPTER III

#### REVIEW OF LITERATURE

The latter part of the 1960's and the opening of the 1970's witnessed rapid advances in the "consciousness raising" of women and men with respect to the concept of the feminine role. Women today, more than ever before, have an opportunity to discover and exercise their full range of human potentiality, and yet, it is common to speak of ". . . confusion, conflict, and anxiety when discussing modern women's adjustment of life." (Steinmann, 113:279)

Contemporary women have been confronted with the possibility that their place is not merely in the home or in a part-time occupation, but rather that they can and should choose a life style which is commensurate with their interests and capabilities. Women, as well as men, are subject to elemental needs which must be satisfied along the road to self-actualization. (Maslow, 77) Recognition that these needs are both actively and passively oriented has enabled women to question the emphasis on the passive orientation of the feminine role.

Post World War II American women have been responsible for the largest share in the growth of the labor force, accounting for 60 per cent of the total increase from 1920 to 1964. Women also constitute one-third of all workers; three out of five of all working women are married. It has been estimated that there will be a 41 per cent increase between 1964 and 1980 in the number of women in the labor force. (Harbeson, 12)

The ambivalence surrounding the concept of the feminine role does not stem from the question of whether or not women can achieve in industry or in the professions, or perform as well as men; women have already demonstrated that they have the ability to excel and to be creative in many areas. Can women disregard the traditional assignation of the labels "Masculine" and "Feminine", thereby releasing their energies toward a commitment to a profession or occupation which is in keeping with their natural potential, and concomitantly resolve the conflicting cultural ideals of a "self-fulfilled woman"? Traditionally, women's fulfillment was reached through marriage and a family and not through a career. Men, however, have not had to choose between a commitment to a career and a family, but rather have enhanced their status through a successful career and marriage.

Modern women are faced with the fact that if they remain single they will spend some 40 years of their lives in the labor force. Married women who work prior to marriage and after the children are in school will spend some 23 years working out of the home. (Harbeson, 12) These facts, coupled with the "consciousness raising" of the Women's Liberation Movement and the advent of the "knowledge-based economy" have forced women to consider a commitment to a productive, self-fulfilling, life-long career, rather than a part-time supplementary occupation.

Women today have the choice of defining their lives in the same ways that the lives of men have been defined. They may choose a commitment to a career and remain single, a commitment to a career and a family, or a

commitment only to a husband and family.

The idea that women may define their lives first in relation to their human interests and capabilities and second in relation to a husband and family has caused considerable conflict and ambivalence in the minds of both women and men with respect to the concept of the feminine role. This review of literature is an attempt to discover the factors influencing the concept of the feminine role and the ambivalence surrounding it. The areas which seem pertinent to this writer are (1) concept of role, (2) concept of identification, (3) concept of self, and (4) concept of the feminine role.

#### CONCEPT OF ROLE

The concept of role is extremely eclectic. Definitions of role are found in the writings of the behavioral sciences of anthropology, psychology, and sociology, and they reflect the focus of the definer's discipline. After an extensive review of the conceptualization of role Neiman and Hughes concluded:

The concept of role is at present still rather vague, nebulous, and non-definitive. Frequently in the literature, the concept is used without any attempt on the part of the writer to define or delimit the concept, the assumption being that both writer and reader will achieve an immediate compatible consensus. (82:149)

The importance of achieving a consensus on the concept of role seems to lie in the effect the definition has on the "functioning of social systems", and on the behavior of individuals perceiving the definition of the roles. A task of role theorists is to account for the variability of behavior of individuals in the same position. For example, "All mothers do not behave in the same manner, and an

adequate theory must allow and account for this variability." (Gross, 9:45)

There seems to be no clear-cut consensus on the definition of role. It has, however, been asserted that the existing definitions of role may be categorized under the headings of (1) normative behavior, (2) expectations for behavior, and (3) observable behavior. (9, 36, 82)

### Normative Behavior

This classification of role definitions refers to the cultural expectations governing the behavior of individuals in a particular status or position within a defined social situation. (Gross, 9) Linton's often-quoted definition of role falls within this category. His treatment of the concept of role and status has done much to stimulate interest in the area and his "cultural element" may be recognized in many of the subsequent theories of role. (9:11) Linton wrote:

. . . the participation of any given individual in the culture of his society is not a matter of chance. It is determined primarily, and almost completely as far as the overt culture is concerned, by his place in the society and by the training which he has received in anticipation of his occupying this place. . . . Thus all societies expect different behavior from men and women, and one cannot understand the behavior of any particular man or woman without knowing what these expectations are. (21:55)

All societies classify and categorize their members; one such category is age-sex. Thus, every member of a society will have a place in the age-sex system. Each person also has a place in a system of specialized occupations and in some family unit. Linton attempts to clarify the relation of the individual to these multiple social systems through the use of two terms, status and role. Status refers to the "place in a particular system which a certain individual occupies at a particular time", and role refers to the "sum total of the culture

patterns associated with a particular status". (21:76-77)

Linton makes a clear distinction between the two terms by defining status as linked to a particular role. Statuses are ascribed to an individual on the basis of age and sex; however, roles are learned on the basis of statuses, either current or anticipated. A role becomes the dynamic aspect of status defining the behaviors which must be emitted in order to validate occupation of the status. (21:77)

Individuals in society simultaneously occupy a series of statuses and know the roles pertaining to them. All roles are not exercised simultaneously, but rather, individuals operate sometimes in terms of one status and its role, sometimes in those of another. "The status in terms of which an individual is operating is his active status at that particular point in time. His other statuses are, for the time being, latent statuses." (21:78)

Warren defined a "cultural role" as the framework of interaction patterns which are dictated by the culture and to which individuals conform as closely as possible. Any culture contains many fairly well-defined ways of interacting according to the situation to be met and the position of the individual in society. The range of acceptable behavior, however, is modified by the individual. (103:104-5)

The normative behavior classification of role definitions refers to the standards of behavior which are based on the normative or value system of the culture. Role, in this context, becomes what the culture expects of an individual occupying a particular status, and not what the individual actually does as the status occupant.

### Expectations for Behavior

This classification of role definitions emphasizes the interaction paradigm. William James, in 1892, was the first theorist to define the social nature of role. He saw roles as "many social selves". (16:179)

Mead furthered James' exposition of the social definition of role formation and became the progenitor of contemporary interactionist role theory. Mead's emphasis was on "role-taking" or "the individual assuming the attitude or using the gestures which another individual would use. . . ." (25:138)

Rose outlined the assumptions upon which the interaction theory of role are based:

- (1) Man lives in a symbolic environment as well as a physical environment and can be "stimulated" to act by symbols as well as by physical stimuli.
- (2) Through symbols, man has the capacity to stimulate others in ways other than those in which he is himself stimulated.
- (3) Through communication of symbols, man can learn huge numbers of meanings and values--and hence ways of acting--from other men.
  - (a) Through the learning of a culture. . . , men are able to predict each other's behavior most of the time and gauge their own behavior to the predicted behavior of others.
- (4) The symbols and the meanings and values to which they refer do not occur in isolated bits, but often in clusters, sometimes large and complex.
  - (a) The term role will be used to refer to a cluster of related meanings and values that guide and direct an individual's behavior in a given social setting. . . ' . . . A person is thus likely to play many roles in the course of a day, and role-playing constitutes much of his behavior.
  - (b) The individual defines (has a meaning for) himself as well as other objects, actions, and characteristics.

- (5) Thinking is the process by which possible symbolic solutions and other future courses of action are examined, assessed for their relative advantages and disadvantages in terms of the values of the individual, and one of them chosen for action. (33:5-12)

Parsons' concept of role is best understood as a mode of organization of the actor's orientation to the situation. In the interaction situation each individual has an orientation to the other members in the situation and to himself as an object of the orientation; both are part of his role. (31)

Brim saw social roles as learned through interaction with others. Such interaction provides the individual with the opportunity to practice his own role as well as to take the role of the other. Individuals learn how to behave appropriately through interaction with others who have normative beliefs about what their role should be and who are able to reward and punish them for correct or incorrect responses. Individuals learn how and what others in the interaction situation value and adjust their behavior accordingly. (1)

Zicklin viewed social life as based on the assumption that individuals orient their thinking and acting to the expectations they have regarding others and that all behavior can be seen as conforming to expectations of others in the social setting. He wrote, "we become what we are by learning to perform in certain ways." (105:239)

Gouldner defined a social role as "a shared set of expectations directed toward people who are assigned a given social identity." (58:283) He also utilized Linton's concept of "active" and "latent" statuses by defining "manifest" and "latent" roles. A "manifest" social role is the behavior which is prescribed for a particular social setting, whereas "latent" social role is the behavior

which is irrelevant to the particular social setting, but present within the behavioral repertoire of the individual. (58:283)

Heiss wrote that an individual behaves with reference to the expectations he has of himself and of others. Roles are learned through interaction with others and individuals come to see themselves and others as occupants of particular statuses and they are given guides for action by what they know and by what they come to learn are the expectations associated with those statuses. (13:4)

Brophy summed up this category of role definition, which is based on expectations for behavior, when he wrote that individuals behave in a manner consistent with the perceptions they hold of behavior allowed or required of them in a given unique position occupied by themselves. These behaviors are not static but dynamic, pulsating with the meanings attached to the verbal or non-verbal cues emanating from within the phenomenological field of the individual. (43:272)

#### Observable Behavior

This classification of role definitions refers not to what a person in a particular status and social situation should do, but to actually what the person does do. (Gross, 9:14) One definition of Parsons falls within this category. He defined roles as "what the actor does in his relations with others as seen in the context of its functional significance for the social system." (31:85)

Cottrell defined role as what a person does in a social setting. He added another dimension to this concept of role definition when he referred to the



importance of the behavior being consistent with the expectations one has for oneself as well as the expectations of others. He wrote:

Role is an internally consistent series of conditioned responses by one member of a social situation which represents the stimulus pattern for a similarly internal consistent series of conditioned responses of the others in that situation. . . . It must be differentiated between what behavior is culturally expected and what behavior is actually emitted. Even when one deviates from the cultural norm, his own self-other pattern is his role also. (48:217)

Lecky supported Cottrell's "self-other" theory through his theory of "self-consistency". He wrote that individuals act consistent with the conception they hold of the world and of themselves, whether or not those conceptions are socially realistic. (20:50)

Davis summed up this category of role definition:

How an individual actually performs in a given position, as distinct from how he is supposed to perform, we call his role. The role, then, is the manner in which a person actually carries out the requirements of his position. It is the dynamic aspect of status or office and as such is always influenced by factors others than the stipulations of the position itself. (3:90)

Although the three categories of role definition have fundamental differences, there does seem to be agreement that individuals (1) in social locations (2) behave (3) with reference to expectations. People do not behave in a random manner, but rather their behavior is influenced by their own expectations and those of others in the group or society to which they belong. Role expectations apply to certain individuals and not to others. (Gross, 9:17)

The social identity of an individual is the determinant of whether or not a particular expectation is assigned an individual. It becomes necessary to

specify an individual's location in a social relationship in order to determine what expectations are held for him. (Gross, 9:18)

#### CONCEPT OF IDENTIFICATION

The term "identification" is used in the behavioral sciences of psychology, sociology, and cultural anthropology. It refers to one person's similarity to: (1) another individual, (2) individuals belonging to some body of people, or (3) individuals falling within a single category. Identification may be applied to: (1) perceived similarity, (2) a motive to become similar, (3) a process of becoming similar, and (4) a state of being similar. (Lynn, 23:3)

Freud originally utilized the term identification. He used it to mean basically quite different processes. Common to them all, however, was "an emotional tie with an object", namely the parent. The anaclitic object choice was presexual and based on a "learning" or dependency relationship with the mother or the mother surrogate. (Brofenbrenner, 42:15)

Freud's references to identification evolved over time to where it can be discerned that separate formulations were made for females and males. The two mechanisms of identification may be referred to as (1) loss of love, and (2) fear of an aggressor. The first mechanism refers to the process of identification for females; the second for males. Freud viewed the process of identification for males as emanating from "fear of a punitive, castrating father as the primary force which brings about the resolution of the Oedipus complex. . . ." (42:18) Females were viewed as "castrated males", and as such had no incentive for

identifying with an aggressor. Hence, females identify out of fear of loss of love. (42:18)

Erikson's theory of identification very closely parallels Freud's theory. The major differences are (1) the process continues through adolescence rather than occurring only in the first five years of life, and (2) inclusion of the socio-cultural influences on the development of the child. Erikson's theory is based on five stages, each of which is characterized by a phase-specific developmental task which must be solved. Each phase is described in terms of the extreme successful and unsuccessful solutions which can be arrived at in it, although in reality the outcome is a balance between the extremes. (52:14) The five phases are:

- (1) Basic trust vs. Mistrust
- (2) Autonomy vs. Shame and Doubt
- (3) Initiative vs. Guilt
- (4) Industry vs. Inferiority
- (5) Identity vs. Identity Diffusion (52:15)

Parsons defined identification as the process by which a person comes to be taken into membership into a collectivity through learning to play a role complimentary to those other members in accord with the pattern of values governing the collectivity. (31:79) Heilbrun defined the process of identification as the means by which one person, the child, comes to reproduce the behavior of a model, the parent. (63:79)

Stone viewed the process of identification as encompassing at least two processes, identification of and identification with. He wrote:

Identification with one another, in whatever mode, cannot be made without identifications of one another. Above all, identification of one another are ordinarily facilitated by appearance and are often accomplished silently or non-verbally. This can be made crystal clear by observing the necessity for and process of establishing gender in social transactions. . . . identifications of the other's gender must be established before the appropriate language can be selected for the upcoming discourse. . . . The knowing of the other's gender is known silently, established by appearances. (33:90)

Lynn's explanation of the process of identification was based on the following principles:

- (1) Fear of punishment--a model is chosen because the individual fears punishment from the model.
- (2) Fear of withheld love--a model is chosen because the individual fears losing the model's love.
- (3) Reinforcement--an individual imitates a model or engages in sex-typical behavior because he is rewarded when he does so and punished when he does not.
- (4) Vicarious Reinforcement--a model is imitated who receives rewards that the imitator observes and experiences vicariously.
- (5) Status Envy--a model is chosen who receives rewards from others.
- (6) Power Envy--a model is chosen who has power that the imitator lacks.
- (7) Similarity--a model is chosen because he has characteristics similar to one's own. (23:8)

### Sex-Role Identification

Lynn defined sex-role identification as the "internalization of aspects of the role considered appropriate to a given sex, and to unconscious reactions characteristic of that role." (23:16) Sex-role categorization is the first universalistic categorization apart from age which a young child encounters and it is the basis of role differentiation which will never be transcended but will remain indelible for life. (Parsons, 31:44)

Every society classifies and organizes its members in several different

ways simultaneously. One such classification is sex. Linton viewed the process of sex-role identification as a deliberate effort on the part of culture to tailor the behavior of girls and boys to fit patterns established by the culture. He wrote that from infancy onwards there are differentiated sex categories and each category is subjected to special training designed to fit children for their divergent roles as adults. Pre-pubertal boys and girls differ very little in strength and activity and would be quite capable of participating in nearly all of the same cultural patterns. The distinction which is everywhere made between them is due to their anticipated differences as adults. (21:66)

Freud's early identification model focused on the idea that "anatomy is destiny", and this gave considerable importance to the physiological sex differences as the prime determinants as reasons why females and males would come to identify with one model or another. (Brofenbrenner, 42) Later theorists studied the universality of sex-role behaviors and discovered that women and men in various cultures were expected to behave in a diversity of ways. Behaviors considered as "feminine" in one culture were regarded as "masculine" in another culture. (Mead, 27) On the basis of these cross-cultural studies, the exclusiveness of Freud's biological determinism was rejected and subsequent theories advanced that sex-role behavior is learned, consistent with the expectations of the culture and with reference to the social structure, regardless of how diverse or contradictory the behaviors might seem. (27, 31, 33)

Current theory regarding the sex-role identification process does not negate the "biological cues to femaleness and maleness", but rather attempts to

demonstrate the key importance of social and psychological cues to "femininity and masculinity". (Brown, 46:233) Sex-role identification of the child, universally, represents the degree to which her or his manifest behavior coincides with the cultural stereotype of masculinity and femininity. (Linton, 73:8)

Sex-role identification begins in infancy. Initially both female and male infants establish a principal identification with the mother. This process of identification, though initially similar for both girls and boys, differs as the children begin to differentiate themselves in terms of their sex. A conscious awareness of "girls being different from boys" is a gradual process which begins during the first or second year of life and becomes definitely established by or during the fifth year. (7, 46, 87)

Gesell, et al, suggested that two-thirds to three-fourths of all children are able to distinguish between the sexes by age three. Brown has established that ". . . preschool children as a group become fully aware of the fact that the world is divided into two groups of people and that different behavior patterns are expected accordingly. (46:233)

Discovery of differences between the sexes requires the young boy to switch his initial identification with his mother to an identification with the masculine figure, his father. This switch in identification models causes the boy considerable difficulty due to the relative lack of salience of the father as a model. (23) The boy seldom, if ever, engages in the daily life of his father as American males are engaged in occupations which take them out of the home during the day. (Lynn, 23:24) Consequently, the boy shifts his identification

from the mother to the culturally stereotyped model of masculinity, rather than to an actual male figure. Lynn wrote:

Despite the shortage of male models for direct imitation, a somewhat stereotyped and conventional masculine role is spelled out for the boy, often by his mother, women teachers, and peers in the absence of his father and male models. (23:26)

Fitzgerald and Roberts stated that at no grade-level from grades one through five was the father figure a significant identification figure for boys. (54)

In this culture the girl has her same-sex parental model for identification with her more hours per day than does the boy. Upon recognition of differences between the two sexes, girls do not have to make a transference from their initial identification figure, the mother, to another model. Her identification pattern is continuous and unchanged. (Lynn, 23)

Girls tend to identify more closely with their mothers than with a cultural stereotype of femininity. Fitzgerald and Roberts designed a study to test this idea with children in grades one through five. They used perceived similarity between self and parents, and between self and "my friends' fathers" and "my friends' mothers" in an attempt to measure parental identification and identification with a cultural stereotype of the masculine role and the feminine role. Their data clearly supported the hypothesis that girls identify more closely with their mothers than with the cultural stereotype of femininity. The dominance of the mother as the model was evident in grades one through four. In grade five there was a trend toward identification with the cultural stereotype of femininity but it was not statistically significant. (54:805)

The process of identification for girls provides them with far greater flexibility in their behavioral choices than is provided for boys. (45, 49, 60, 71) Studies involving game preference in children in grades one through five indicate that there is little change in the heterogeneity of female preference in their choice of sex-typical games, girls choose as many "boy-typed" activities as they do "girl-typed" activities. Beginning in the third grade, however, boys are much more concerned with sex-appropriate game choices which may reflect the narrow circumscription of the masculine role. (Sutton-Smith, et al, 98:124)

Lansky proposed that it is much easier and more rewarding in our society for a young girl to be a tomboy than for a young man to be a sissy. (71:147) The fact that girls demonstrate more flexibility in their behavioral choices may or may not be an expression of role flexibility. Sutton-Smith and Rosenberg suggested that the fourth grade is a peak anxiety year for girls. The level of anxiety correlated significantly with girls seeing themselves as "tomboys" rather than as "little ladies". After the fourth grade, those girls who demonstrated a trend away from tomboyish sociometric attributions and toward ladylike attributions were the ones who showed a decrease in anxiety. (98:125) The manifest anxiety for girls after the fourth grade and the indicated trend toward identification with the cultural stereotype of femininity (54) in the fifth grade may support Dignan's statement that ". . . at adolescence a conflict of identity versus role diffusion is intensified." (49:476)

Erickson's fifth stage of development is "identity vs. identity diffusion". This stage occurs at adolescence or post age eleven. He defined adolescence as



a period of self-standardization or a search for sexual, age, and occupational identity. This phase is a search for self, for a commitment to specific roles which are selected from many alternatives. It is a time for integration of all previous identifications. Adolescence is a shift from parental support to peer support which is crucial in finalizing the ego identity. Through an interaction with the peer group, the individual arrives at a definition of his own identity through taking the role of the others in the peer group. (24:62)

Lansky proposed that the differential awareness of sex-role affiliation between girls and boys is due to the fact that parents, especially the father, make greater demands on sons to conform to the concept of masculinity than they do on daughters to conform to the concept of femininity. He indicates that the casualness and neutrality about girls' choices may also reflect a generalized attitude that girls are relatively malleable or that they do not matter that much as compared to boys, since we are still a culture of male supremacy. (71:147)

Goodenough determined that parents transmit cultural stereotyped masculine and feminine expectations through a differential reinforcement in the on-going stream of behavior by a consistent pattern of reward and punishment. This pattern may be unconscious on the part of the parent. Children may also be influenced, at an unconscious level, to become what is expected of them. Goodenough found in her study that fathers and mothers differed in their conceptions of sex-appropriate behavior for children. The difference was particularly significant in the vigor with which they stressed the size and importance of sex-typed differences. There was a greater sex-typing concern among fathers

than among mothers for boys to show sex-appropriate behavior. This suggests a source and developmental outcome of the "narrow sex-typing" of the male.

Mothers may not be as preoccupied with sex-typing their children as are fathers, however, they do participate to some extent in defining the masculine role for boys. (57:287-323)

Although the father may not be as strict with the daughter in requiring total adherence to the feminine role, he is still quite instrumental in the internalization of the appropriate sex-role orientation for both sexes." (Johnson, 65:331) Within the American culture, "feminine" and "masculine" role identification may be said to reflect an "expressive" and an "instrumental" quality, respectively. (Parsons, 31) Both girls and boys learn the quality of expressiveness from the mother in the initial stages of identification. Later, the girl shifts this quality to a mature adult male, the father. The boy, however, must not only learn to transfer his expressiveness to an adult female, he must also learn the quality of instrumentalism which is identified with the masculine role. (Johnson, 65:320)

Johnson indicated in her study that the father continues to reward expressive behavior in the daughter in addition to responding to her in an expressive manner. This further reinforces her expressive role. The father treats the boy much differently. He rewards and demands an instrumental (favorable relationship between the home and the outside world) orientation in the boy without the accompanying expressive orientation. Thus, internalization of the appropriate sex-role orientation in both sexes depends upon an identification

with the father. Girls who identified least with the feminine role had had fathers who were not expressive with them. Girls who identified most with the feminine role had had a very close and expressive relationship with the father. (65: 331-334)

Statements relating to sex-role identification may be summarized as follows:

- (1) Both male and female infants usually establish their initial and principal identification with the mother. (Lynn, 23)
- (2) Males tend to identify with a culturally defined masculine role, whereas females tend to identify with their mothers. (Lynn, 23)
- (3) The continuing identification with the same-sex parent allows girls greater flexibility in behavioral choices. (Lynn, 23)
- (4) There was a greater sex-typing concern on the part of fathers than on the part of mothers for boys to show sex-appropriate behavior. (Goodenough, 57)
- (5) The mother does play a part in defining the masculine role for boys. (Johnson, 65)
- (6) Internalization of the appropriate sex-role orientation in both sexes depends on an identification with the father. (Johnson, 65)

#### Sex-Role Preference

Brown defined sex-role preference as:

The degree to which one or the other sex-role is preferred by the child and may be operationally defined on the basis of preferential responses of children to objects and figures that are typical of one sex in contrast to the others. (45:197)

Lynn defined the same concept as the desire on the part of the individual to adopt behavior associated with one sex of the other. (23:14)

These concepts have been measured by polls and studies which attempt

to ascertain the numbers of women and men who would prefer to be of the opposite sex. Gallop, in 1955, determined that 4 per cent of adult men as compared to 31 per cent of adult women "consciously" remember having been aware of the desire to be of the opposite sex. Studies involving children's preference of sex-role indicate that boys of all ages prefer the masculine role whereas girls up to the fifth grade, also strongly prefer the masculine role. (23, 44, 45, 61)

Brown administered the It Scale to girls and boys in kindergarten through the fifth grade. Objects on the scale were socially identified with either the masculine sex-role or the feminine sex-role within the American culture. He found that in the kindergarten age group girls selected an equal number of "feminine sex-role objects" and "masculine sex-role objects". In grades one through four, however, the girls demonstrated a strong preference for "masculine sex-role objects". In grade five there was a marked change as the girls switched to a "feminine sex-role objects" preference. (45:199)

All grade levels reflected more variability in the choices made by the girls in relation to sex-role preference than did the boys. In grades one through five, 63 per cent of all boys responded with exclusive or near exclusive preferences for the masculine sex-role. Only 4 per cent of the boys responded with exclusive or near exclusive preferences for the feminine sex-role. Forty per cent of all girls in the same age group responded with exclusive or near exclusive masculine sex-role preferences, whereas only 17 per cent of them responded with exclusive or near exclusive feminine sex-role preferences. In this same study, Brown ascertained that 52 per cent of all kindergarten girls in

his sample preferred the parent of the opposite sex whereas only 23 per cent of the boys in the study preferred the parent of the opposite sex. (45:199)

Brown determined that girls between the ages of 3 and one-half and 6 and one-half are quite heterogeneous in their sex-role preference. Girls between the ages of 6 and 9 demonstrated a strong masculine sex-role preference. Boys in this study, at all ages, preferred the masculine sex-role. Brown also determined that the adults studied also preferred the masculine sex-role and the male child. (46:241)

Hartley studied children's perceptions and expressions of sex-role preference. Her conclusions were somewhat different than were Brown's. She discovered that daughters of non-working mothers unanimously responded with the fact that fathers prefer male children. Daughters of working mothers, however, varied in their responses. Sometimes the father was viewed as preferring children of the same sex as the adult being considered. The children also perceived their own preference for children, when they became parents, as being of the same sex as they were. Little girls said that they would prefer to have girl babies; little boys said they would prefer to have boy babies. (61:227)

Hartley studied children's perceptions of sex-roles in childhood. She found that toys were a clearly defined indicator of feminine or masculine stereotyped sex-role. Girls' toys were taboo to most of the boys in the study, however, the boys' toys were not only accessible to the girls but preferred by them. Hartley inferred:

While girls seem selectively more aware of girls' roles, compared with their awareness of boys' roles, boys seem equally aware of both. This selectivity seems to disagree with the common assumption that boys are not interested in girls activities during the preadolescent years and seems to support an hypothesis . . . that in contrast to sex-role development in girls, the dynamics of negative directive plays a leading part in the development of the sex identification of the boy, forcing an awareness of opposite sex-role activities for the purpose of avoiding them. (60:50-51)

Rudy studied the sex-role perceptions of ninth and tenth grade boys and girls. He determined that boys rated adjectives describing the male stereotype as more desirable than did the girls rate the adjectives describing the female stereotype. He offered this possible explanation:

Female subjects designated as exclusively masculine fully one-third fewer items than did the male counterparts. This rating behavior of females may be construed as supportive of the traditional notion that females recognize early the socio-cultural advantages that accrue to males and strive to emulate them. However, such an explanation may serve to camouflage possible significant changes which may be taking place in the feminine role. When early adolescent females neither designate such traits as 'aggressive,' 'rebellious,' and 'dominant,' as exclusively associated with the male role nor view such interests as 'sports,' 'science,' and 'outdoor life,' as sole masculine pursuits, these girls may simply be replying to their appropriate role rather than striving to adopt masculine traits. (86:465-466)

In summary, it may be postulated that through the culture's elaborate system of reward and punishment, most boys learn to prefer the masculine role over the feminine role. Girls, however, as they grow older, become increasingly disenchanted with the feminine role because of the prejudices against their sex and the privileges and prestige offered the male rather than the female. A larger proportion of females than males show preference for the opposite sex-role. Not only is the masculine role accorded more prestige than the feminine role, but males are more likely than females to be punished or ridiculed for adopting aspects of the opposite sex-role. (Lynn, 23:103-104)

### Sex-Role Adoption

Sex-role adoption refers to the actual acting out of the behavior characteristic of one sex or the other, and not just the desire to adopt such behavior. It cannot always be assumed that an individual prefers the sex-role behavior that he displays. (Lynn, 23:15)

Hartley researched the socialization of the male child. She supported the idea that girls are rewarded and praised for adopting the appropriate sex-role characteristics and are only slightly admonished for adopting opposite sex-role behaviors. Boys, on the other hands, are not directly rewarded for "being boys", but rather, are severely punished through ridicule or overt chastising for adopting any characteristic or attitude which might be considered feminine. (62:457-468)

Lynn attempted an explanation of why more girls than boys overtly adopt characteristics of the opposite sex:

In the face of the reverse trend initiated by long-haired, beaded, male 'flower children,' it would still be widely construed as an act of transvestism for a man to wear a dress, even though suits with pants represent the height of feminine fashion. Although short hair for women is considered simply one of many acceptable styles, long hair for males may be sufficient justification for dismissal from some high schools and can be depended upon to outrage 'Mr. Jones.' Women accountants, mathematicians, and engineers may be rare, but male nursery school teachers, home economists, and nursemaids are even more so. Women often work outside the home, but a 'house-husband' is virtually unheard of. (23:78)

In summary, the importance of distinguishing between the concepts of sex-role identification, sex-role preference, and sex-role adoption, lies in understanding the discrepancies which may exist within the concepts as manifest in the behavioral characteristics or attitudes of women and the resultant effect

on their concept of the feminine role. When a discrepancy exists between sex-role identification and sex-role preference, women will show an opposite sex-role preference with an underlying same sex-role identification. When there is a discrepancy between sex-role adoption and sex-role identification, women will demonstrate an opposite sex-role adoption and a same sex-role identification. Males have the exact opposite discrepancies in sex-role preference, adoption, and identification. (Lynn, 23:79)

It has been expressed in the literature that children by age three, have learned to differentiate themselves in terms of sex. (Gesell, et al, 7) Following the process of differentiation, children learn to recognize the behaviors and attitudes which are considered appropriate for each sex-role. The children are then faced with the choice of preferring the appropriate sex-role, adopting the appropriate sex-role, and identifying with the appropriate sex-role.

Males do not have as wide a choice in behavioral patterns as do females. There is considerable social reinforcement, both positive and negative, for the male child to prefer, adopt, and ultimately identify with the appropriate sex-role. Females have considerable role flexibility. Society does not require as rigid a conformity to the feminine sex-role as it does to the masculine sex-role. Lynn described the possible confusion which may result for women:

A woman may prefer to be similar to other women while perceiving herself as being dissimilar. For expediency, she might nevertheless adopt behavior similar to other women while not, in fact, identifying with the feminine role. But another woman might see certain advantages in being a man and prefer that role. She might perceive herself as being similar to men in many ways and she might, where possible adopt many characteristics usually considered typical of men. Nevertheless she might



be strongly identified with women; that is, in many subtle ways of which she herself is unaware, she responds in a fashion typical of other women. (23:17-18)

If the masculine role preference is as widespread as has been indicated in the literature, then the fact that girls are destined for feminine functions in adulthood, yet envy and attempt to emulate the masculine sex-role in childhood, might produce ambivalence and a lack of clarity in the feminine role. (Brown, 46:237)

#### SELF CONCEPT

Theorists concerned with the concept of self may be identified as phenomenologists or non-phenomenologists. The theories of Goldstein, Maslow, Sullivan, Lecky, Snygg and Combs, and Rogers may be classified with the first school of thought; whereas, Freud, Jung, and Erikson may be classified with the second school of theory. (Hall, 10)

Phenomenologists emphasize the "self" as a dynamic dimension of the conscious individual. Non-phenomenologists focus on the "self" as an inner manikin, divine and separate from investigation. (Hall, 10)

The concept of the feminine role and the self-concept are inextricably interwoven. (Steinmann, 113:287) Snygg and Combs wrote that the "very concept of self as a man or a woman often grossly modifies the role one is called upon to play." However,

. . . whatever roles we feel called upon to play will always be a function of need satisfaction. So long as the role we perceive to be required leads to maintenance or enhancement of self, it will be retained. Whenever it

becomes clear to us that our roles do not lead to satisfaction or are inconsistent with our way of regarding ourselves, we will change them to others more likely to produce results and more consistent with our phenomenal selves. (35:97-98)

Lecky's theory of "self-consistency" proposed that all individuals act consistent with the conception they have of themselves, whether or not those conceptions are commensurate with social expectations. Experiences which support the unified concept of self are chosen and those which do not are rejected. Lecky viewed behavior as meaningful and organized, and as an open manifestation of the valuation the person has of herself. (20:50)

Roger's "Self Theory" maintained that ". . . most of the ways of behaving which are adopted by the organism are those which are consistent with the concept of self. (32:507) He further stated that the concept of self is dynamic, but consistent, and does not permit intrusion of a perception which is at variance with it. (32:506) Roger's "Self Theory" was based on the following principles:

1. The self develops out of interaction with the environment.
2. The self may introject values of others and perceive them in a distorted way.
3. The self strives for consistency.
4. The self behaves in a manner consistent with self.
5. The self views experiences not consistent with self as a threat.
6. The self may change through learning and maturation. (10:478)

Sex differences in self-concept have been studied by McKee and Sherriffs. Their study investigated 100 unmarried college women and 100 unmarried college men with reference to their female-male conceptions of (1) "Ideal Self", how they would like to be; (2) "Real Self", how they really are;

(3) "Ideal Member of the Opposite Sex", how they would ideally like the opposite sex to be; and (4) "Belief", how they believed the opposite sex would ideally like them to be. In terms of "Real Self" description the researchers found that women are more exclusively feminine than men are exclusively masculine. Women's perceptions of their "Real Self" were less favorable than were the men's perceptions of their "Real Self". Women viewed their "Ideal Self" as less bound by traditional feminine attributes, however, they felt that "Man's Ideal Woman" was markedly sex-typed according to traditional feminine behavior. McKee and Sherriffs interpreted the discrepancy which they found between college women's ideals for themselves, "Ideal Self", and the way they describe themselves as they really are, "Real Self", as reflecting the dual socialization of American women. On the one hand they are prepared to meet the "economic exigencies and the responsibilities to modern life" which is emphasized in the concept of the Ideal Self, while on the other hand, women are trained to be feminine in the tradition of the feminine stereotype, as emphasized in the concept of the "Real Self". (78:356-363)

McKee and Sherriffs also investigated whether feminine or masculine positions in society were more highly valued. They determined that the more favorable position of the male is taken for granted. College women and men both regarded the position of the males more highly than they regarded the position of females. A greater proportion of the females favored the position of the male over their own position. McKee and Sherriffs concluded:

Self conceptions of men and women will very likely reflect the differences in the esteem with which the two sexes are regarded. Sex differences in the discrepancy between what one believes one is and what one would like to be will also reflect this differential esteem. (79:371)

The literature and completed research support the need for further study into self-concept and feminine role perceptions. If, as Rogers suggests, that the "self may change through learning and maturation", and that the "self behaves consistent with self", (10:478) then a change in the attitudes and behaviors of women regarding their feminine role are also subject to change, commensurate with the change in self-concept.

#### FEMININE ROLE CONCEPT

##### Myths of the Eternal Feminine

Regardless of the era, there have been myths surrounding the nature of women. It has been the acceptance of these myths as facts of "human nature" which has created an artificial dichotomy between the sexes, and artificial boundaries within each sex. De Beauvoir wrote:

As group symbols and social types are generally defined by means of antonyms in pairs, ambivalences will seem to be an intrinsic quality of the Eternal Feminine . . . .

Evidently it is not reality that dictates to society or to individuals their choice between the two categories, but rather in all periods, societies and individuals decide in accordance with their needs. (4:239)

Ever since the Garden of Eden, woman has been relegated to the "other" (4) of man. She has been,

. . . cherished by men, hidden away in an inner pocket of consciousness, sole sovereign of an unseen kingdom, crowned and sceptered she, remaining long after her faithful subject has put aside the other play things of his youth. (104:12)

Traditionally, women's role has been narrowly circumscribed. Women have been characterized as the homemaker whose success or failure are measured in terms of marriage and the approval of the other sex. (Klein, 68:8)

Women's fundamental status has been that of her husband's wife, the mother of his children, and the individual responsible for a complex of activities connected with managing the household. (Parsons, 83:609) In 1897, Susan B. Anthony proclaimed to the world:

Of all the old prejudices that cling to the hem of woman's garment and persistently impede her progress, none holds faster than this: she owes her services to man instead of to herself, and it is her highest duty to aid his development rather than her own, and this will be the last prejudice to die. (37:903)

Mead attempted to explain the accepted sex-role relationships when she wrote:

Somewhere at the dawn of history, some social invention was made under which males started nurturing females and their young. We have no reason to believe that the nurturing males had any knowledge of physical paternity. . . . In every known human society, everywhere in the world, the young male learns that when he grows up, one of the things which he must do in order to be a full member of society is to provide food for some female and her young. (28:195)

She further explained that the nurturing may take many forms, however, "man, the heir of tradition, provides for women and children, " . . . although there is no indication that man the animal, unpatterned by social conditioning, would do anything of the sort. (28:195-196)

Women have been the bearers of children and men have provided for

them. This basic premise has been the well-spring from which have come many of the myths surrounding the "natural roles of women". The biological reality of childbirth, which is possible for women, has relegated them to a "womb" status rather than an "integrated" status. Hunt summed up many of the myths surrounding the Eternal Feminine:

The American woman is, in sum, a bit of odds and ends of her own history, worked into a strange fabric of her new contemporary self. She is something of a lover and a mistress, something of a housewife and a mother, something of a success-oriented emancipated woman; she is a bit of a courtesan, of an intellectual, of the biblical Good Wife, and a handful of other leftovers of time, all assembled upon the canvas of her present days and ways. History has given her the precedent for each of these aspects of her being, but it has never told her how to be all of them at once; this is her problem today and her continuing quest. (14:23)

#### Traditional vs. Emergent Roles for Women

The literature dealing with the nature and destiny of women can be summed up in an aphorism quoted by Erikson:

I ain't what I ought to be, I ain't what I'm going to be, but I ain't what I was. (24:56)

There is considerable literature dealing with "what woman was and is", but a sparcity of information relating to what she has a possibility of becoming.

(Greer, 8)

In 1879, Hendrik Ibsen wrote a play entitled A Doll's House. In 1960, thousands of American housewives saw the play on television and identified with Nora when she said:

You have always been so kind to me. But our home has been nothing more than a playroom. I have been your doll wife, just as at home I was Papa's doll child; and here the children have been my dolls. I thought it great fun when you played with me, just as they thought it fun when I played

with them. This is what our marriage has been, Torvald . . .

. . . I must try and educate myself . . . you are not the man to help me in that. I must do that for myself. And that is why I am going to leave you now . . . I must stand quite alone if I am to understand myself and everything about me.

I believe that above all else I am a reasonable human being, just as you are--or, at all events, that I must try to become one. (Friedan, 5:76)

Harbeson wrote that the "choice and challenge" for every American woman is to discover a fundamental purpose which would integrate the diverse parts of her life into a harmonious whole. (12:xvii) It is this search for recognition as an autonomous human being which is the quest of contemporary women. It is also the source of conflict over "traditional" and "emergent" expectations for women.

Betty Friedan, in 1963, wrote The Feminine Mystique. She explored a problem which had gone unspoken for many years in the minds of American women.

She wrote:

Each suburban housewife struggled with it alone. As she made the beds, shopped for groceries, matched slipcovers, ate peanut butter sandwiches with her children, chauffeured Cub Scouts and Brownies, lay beside her husband each night--she was afraid to ask even of herself the silent question-- "Is this all?" (5:11)

Steinmann indicated that women more than ever before have been given the opportunity to function in areas formerly denied them, and yet it is common to speak of confusion, conflict, and anxiety in discussing modern woman's adjustment to life. (113:279) The ambiguities arising from the duality of woman's role as "housewife", and "success-oriented-emancipated-woman", "intellectual" and "biblical Good Wife", and "courtesan" and "career-woman", are certain to foster ambivalence with respect to women's concept of their "appropriate feminine role". (Hunt, 14)

Mintz felt that much of the conflict concerning sex-role expectations is based on contemporary women being subjected to two opposing social forces. On the one hand women are faced with a cultural achievement model for success, and on the other hand they are taught that their ultimate and primary function is to be a good wife and mother. (81:213)

Lewis investigated the fallacies, both past and present, concerning women which have contributed to the confusion in the female sex-role. Although the fallacies of (1) inadequate intelligence, (2) innate personality differences based on "anatomy being destiny", and (3) heightened emotionality have been laid to rest, many fallacies concerning women are still prevalent today. Although it has been asserted that there are more women in the labor force today than ever before in the history of the country, women are still involved in "traditionally feminine" occupations, usually on a part-time basis. A second fallacy present today is that both women and men can have similar career patterns. Lewis disagreed,

Career and home life don't mesh too well. Most women's career patterns are 'discontinuous' . . . .

A girl who hopes to combine a career and family had better choose her husband carefully . . . either career or family must take precedence, and society strongly supports the view that it should be the family. (72:19-20)

Hansen attributed the dual role expectations for women to the process of socialization wherein girls are taught to be "goal-oriented" to marriage, whereas boys are taught to be "goal-oriented" to a career. Hansen was quick to note that if educators are transmitters of culture, and the goal for women in college is to get a man, then drop-outs are a measure of success and motivation to learn is of no



consequence. (59:313-315)

Klein accepted this disparity between the traditional concept of woman's role and the emergent concept of behaviors which are appropriate for women. She noted that the traditional role was very narrowly circumscribed wherein "woman was seen as an appendage to man . . . on whom, in fact, she was socially and economically as well as emotionally dependent . . ." (68:4) Klein viewed the emergent role as far less defined than the traditional role. She saw this multiplicity of roles as harboring other problems such as, "Can a woman enter a man's field and still be a complete woman? Will she belong?". (68:5)

Parsons defined the traditional status of women as being determined by her marriage, and not her occupation. Women's "rite of passage" from adolescence to adulthood was marked by marriage and children, whereas men advanced to adulthood upon taking their first job. Parsons felt that America denies an emphasis on achievement to women. He advanced the idea that the emancipation of women was not really concerned with her occupational opportunities, but rather, with her freedom to express sexual attractiveness. He saw the only alternatives for women to achieve superiority and importance as being through the "glamour pattern", or the "good companion pattern", neither of which offer personal esteem. (83:613)

Many studies have been done concerning the "traditional" and "emerging" roles of women. Komarovsky labeled the two culturally stereotyped sex-roles available to women as the "feminine role", and the "modern role". She defined

the "feminine role" as characterized by attributes associated with the "traditional" role of women. She used the terms of "good-sport", "glamour girl", and "home girl", to describe the feminine role. A woman possessing these qualities would place the interests of her husband and family ahead of her own ambitions. The "modern role" characterized a woman as having the same virtues, patterns of behavior, and attitudes as men of the same age. Women possessing these qualities would place their own ambitions ahead of caring for and raising a family. (69:185)

The young women in Komarovsky's study portrayed their confusion and anxiety over their sex-roles:

It seemed that my family wanted me to be Eve Curie and Hedy Lamar wrapped into one . . . .

I could match my older brother in skating, sledding, riflery, ball, and many other games we played. He . . . took pride in my accomplishments. Then one day it all changed. He must have suddenly become conscious of the fact that girls ought to be feminine . . . . I still remember feeling hurt and bewildered by his scorn when I had been led to expect his approval. (69:186)

Komarovsky viewed this contradiction in the feminine role expectations as precipitated by two factors. The first factor was Freud's "anatomy is destiny" model, and the second was due to a cultural model which emphasized a clash of biological impulses and social expectations. Komarovsky suggested that the conflict over the sex-role expectations for women was due to a differential training of the sexes in the parental family. She viewed boys as being emancipated from the home earlier than were the girls, enabling the boys to achieve independence at an earlier age. (70:508-516)

Wallin repeated Komarovsky's study and found in his study that respondents indicated less concern regarding the contradictions in the feminine sex-role than had Komarovsky's respondents. He did support Komarovsky's findings, however, in that a substantial proportion of the women believed that they were penalized in their relations with men when they acted equal or superior to them. (102:288-293)

The Mintz and Patterson study investigated the marriage and career goals of college women. They categorized the disciplines of Education and Therapy as feminine majors and Science as a masculine major. They found that the women who chose the feminine major had a more favorable attitude toward marriage and a family than did the women majoring in the masculine discipline. Neither group, however, completely rejected marriage and a family or considered a career to be of dominant value in their lives. As a group, they seemed to accept a balance between marriage and family and a career. (81:213-217)

In summary, the "traditional" role for women has been defined as a "homemaker" role wherein women are expected to rear the children, care for the husband, and manage the household. The "emergent" role for women is not clearly defined, however, there does seem to be a trend for women to move toward a balance between the cultural achievement model for success, as defined for men, and marriage and a family.

#### Completed Research from the Inventory of Feminine Values

The early research of Komarovsky, Wallin, and Klein on the concepts of the feminine role have been correlated with the studies of today's researchers.

More recent studies have been done by Fand, Steinmann, and Kalka on the concept of the feminine role.

Fand investigated the concept that "college women have of the feminine sex-role". (92:28) In order to explore this area she had to devise an instrument which would measure the feminine role concept. The Fand Inventory was devised on the rationale that:

there is no generally accepted, clearly defined pattern of behavior expected of modern woman; that each woman's attitude toward the feminine role varies according to her concept of herself; that the interpretation of the feminine role may take a different form for each individual woman. (113:301)

Fand used the terms "traditional" and "liberal" to define the dual roles of contemporary women. She defined the "traditional" role of women as one in which women would define themselves in relation to a husband and a family. A woman holding a "traditional" concept of the feminine role would place the interests of her husband and family ahead of her own ambitions. A woman holding a "liberal" concept of the feminine role would fulfill herself through her own ambitions rather than through the achievements of her family. (113:284)

Steinmann used the Fand Inventory in her study of the concept of the feminine role in middle-class families. Her purpose was to investigate "the concept of the feminine role held by college-age daughter, mother, and father in 51 middle-class American families, and the degree of agreement and disagreement of these concepts". (113:283) Steinmann's study differed from Fand's in that she used the terms "other-oriented", and "self-oriented", which correlated with Fand's "traditional" and "liberal" concepts. Steinmann's conclusions were

as follows:

1. Both daughters and mothers considered the feminine role to be made up of approximately equal amounts of other-oriented and self-oriented elements.
2. Their self-concepts and ideal self concepts were very close, however, they saw men's ideal woman as more other-oriented than their own ideal woman.
3. Fathers as a group considered the feminine role to be constituted of approximately equal amounts of other-oriented and self-oriented elements. (113:321-329)

Steinmann, Levi, and Fox in 1963, using the Inventory of Feminine Values, investigated the "self-concept of college women compared with their concept of their ideal woman and men's ideal woman". (93:370) They concluded:

. . . these data for the total group . . . combine to delineate a group of college women who see their own role almost equally balanced between passive and active elements, who have an ideal woman somewhat more active and self-assertive, but who think that men want a woman who is extremely passive and who places wifely and familial duties above her own development and who seeks her satisfactions in these duties rather than in her own personal and professional development. (93:372)

Steinmann discussed the results of 17 years of research on the female and male concepts of the feminine role. Through the use of the Inventory of Feminine Values, which was devised by Alexandra Botwin, she concluded from her investigations of 1200 American women and 600 American men that:

The outstanding finding of our study on the concept of feminine role is that all our groups of women, whether working in or away from their homes, exhibit great discrepancy between their own concept of the feminine role and what they think men want them to be. These women report a self concept relatively balanced between active, outward strivings, and passive, submissive feelings . . . . However, all groups, of all ages, think men's Ideal Woman is a strongly passive, family-oriented woman who refrains from seeking outside achieving activity. (114:5)

Rappaport investigated the differences between married and single college women with respect to their concepts of "self", "ideal woman", and

"man's ideal woman". He also used the Inventory of Feminine Values. His results indicated that married women and single college women do differ in their perceptions of self and ideal woman, however they did not differ with regard to their perception of man's ideal woman. Married college women perceived themselves and their ideal woman as being significantly more self-achieving than did the single college women. Both married and single women perceived men's ideal woman as being strongly within the intra-family orientation. Rappaport suggested that the discrepancy between groups is due to the fact that the married women have already secured a husband and family and are therefore less influenced by traditional stereotypes regarding femininity. (84:442)

Kalka explored, with the Fand Inventory, the concepts of the feminine role held by certain freshmen and senior women majoring in the Colleges of Arts and Sciences and Home Economics. She discovered that there was no significant differences between the two colleges, with the exception of concepts regarding Ideal Woman between the freshmen Home Economics and Arts and Sciences. There were, however, significant differences between groups classified according to class levels for Own Self, for the Ideal Woman and the Average Woman, but not for Men's Ideal Woman. The seniors were the more Other-oriented group. The total group viewed their Own Self concept of the feminine role and their concept of the feminine role of the Ideal Woman as composed of approximately equal elements of Other and Self oriented items on the inventory. The group attributed greater Other-orientation for the Men's Ideal woman than for their own Self concept or their concept of the Ideal Woman. (108)

In summary, what women across the country are saying is that, "I'm pretty much what I would like to be, but I am not what I think men want me to be". In the eyes of women, men seem to desire a type of person that women have no desire to be. (Steinmann, 93)

Steinmann questioned how women in contemporary America can achieve their full potential which is comprised of both active and passive needs when they feel that men do not want a woman who is a wife, a mother, a professional, an educator, or a scientist, at one and the same time. (114:7) The problem for women is how to utilize their active talents and at the same time act out their passive needs in a society that is not prepared and possibly not acceptant of such dualism. (114:14-15)

The problem of ambivalence is central to the dichotomized social expectations for women. Sex-role stereotypes are highly instrumental in forging women's self expectations. On the one hand, women are bombarded with personal success stories, and on the other hand they are conditioned to be the homemakers, the "kitchen queen", the "only your hairdresser knows for sure", darling of the "afternoon soap opera". The question which must be answered regarding the contemporary role of women is not, as many Women Liberation Groups put it, "out of the home and into the labor force," but rather, "how will the professionals in the fields of psychology and education deal with the feelings of ambivalence of today's women?" (114:9)

Steinmann analyzed the problems confronting women regarding their concept of the feminine role,

. . . the women indicate a strong desire to combine, in harmony, both duties related to the family and worthwhile self-achieving activities outside of the family context. . . . the data also reveal that women worldwide currently are attempting to approach this new double identity. However, while most women indicate that they are becoming pretty much what they would like to be, they do not feel that men approve of their new roles outside of the family. . . . Women report that there are still stereotypes and restrictions of one sort or another to block or limit total development. Hence, women appear to be moving towards the combination of self-achievement and familial responsibilities, but continue to feel frustrated in light of various discriminatory practices existing designed to hinder their progress and freedom. (110:2)

#### Summary of Review of Literature

This review of literature has examined the concepts of role, identification, self, and feminine role in an effort to more fully understand the social and psychological forces affecting the attitudes and behavior of women today. The literature and completed research have laid the foundation of empirical thought upon which hypotheses may draw for a further understanding of the role of women.



## CHAPTER IV

### PROCEDURES

#### PURPOSE

The purpose of this study was to investigate the feminine role concept of undergraduate and graduate women majoring in the departments of Physical Education and Home Economics at the University of North Carolina at Greensboro.

#### SELECTION OF SUBJECTS

A total of 72 subjects were used in this study. A chance selection method was used to choose a stratified sample of 30 freshmen, 30 seniors, and 30 graduate women majoring in Physical Education and Home Economics. All of the subjects were enrolled at The University of North Carolina at Greensboro during the Fall semester, 1970. A total of 12 subjects from each class and from each department were chosen for the final sample.

Women majoring in the departments of Physical Education and Home Economics were selected because of studies which had indicated that groups of women in these respective fields might differ as to their "family" and "career" orientation with respect to their concept of the feminine role. (54, 98, 101, 106) These studies indicated that women majoring in Physical Education would tend to identify with a more "extra-family-oriented" concept of the feminine role

due to the idea that from puberty onward the playing of games and sports is positively associated with the masculine sex-role but negatively associated with the feminine sex-role in this culture. (98:126) Women majoring in Home Economics were viewed as holding a more "intra-family-oriented" concept of the feminine role as Home Economics is by definition concerned with family life and its enrichment. Home Economics students are assumed to be concerned with the woman homemaker role. (108:11)

Freshmen, senior and graduate women were chosen on the basis of studies which indicated that seniors would differ from freshmen with respect to maturity and life-goals and graduate students would differ from undergraduate students with respect to their feminine role concept. (108, 97) Kalka suggested:

. . . Seniors are more mature than freshmen and hence are considered to be able to tolerate and express their inner lives, to be capable of self-insight, to be emotionally and intellectually flexible, free of compulsive tendencies to perform or to do the "right thing," and therefore, they are less conventional and conforming to social pressures. Finally, seniors are concerned about their future. Freshmen on the other hand are excited by their college experience, are intellectually alive, tend to be conventional and have close ties with their families and communities. (108:12-13)

Mintz and Patterson have determined that students planning only on obtaining an undergraduate degree are more "traditional" in their feminine role concept than are women who are planning on obtaining Master's or Doctoral degrees. (81:215)

SELECTION AND ADMINISTRATION OF THE INVENTORY  
OF FEMININE VALUES

Ninety Inventories of Feminine Values, devised by Alexandra Botwin, Ph.D., and standardized by Steinmann (111) were administered to 90 undergraduate and graduate women in the departments of Physical Education and Home Economics at The University of North Carolina at Greensboro according to instructions by Steinmann (111).

The Inventory of Feminine Values is a research instrument designed to provide insight into the sex-role perceptions of groups of women. The inventory consists of 34 statements, each of which expresses a particular value or value judgment related to women's activities and satisfactions. The respondent indicates the strength of her agreement or disagreement to each statement on a five point scale ranging from "completely agree", through the mid-point of "I have no opinion", to "completely disagree". The statements are stated both positively and negatively to avoid a respondent's being able to adopt one position by always agreeing or disagreeing. (111)

Seventeen of the 34 items are considered to provide the respondent with the opportunity to delineate an "intra-family-oriented" concept of the feminine role--a woman who sees her own satisfactions coming second to those of her husband and family. The other 17 items provide the respondent with the opportunity to delineate an "extra-family-oriented" concept of the feminine role--a woman who sees her own satisfactions equally as important as those of her husband and family.

The inventory consists of three forms: Form A, Form B, and Form C. All three forms were used in this study. Respondents were asked on Form A, "Self-Perception", to respond to the 34 items in terms of how they themselves felt. Respondents were next asked to respond to the 34 items on Form B as they felt their "Ideal Woman" would respond. On Form C, "Man's Ideal Woman", the respondents were asked to respond as they felt men would want their "Ideal Woman" to respond.

As the anonymity of the researcher was important to the validity of the study, administration of the Inventory of Feminine Values was handled in the following manner.

1. Dr. Elizabeth Unstead, advisor to the researcher, administered the inventory to all Physical Education respondents.
2. Instructors in the Home Economics Department who were the academic advisors to each of the Home Economics respondents served as a liason between the researchers and the respondents.
3. Dr. Elizabeth Unstead and each of the advisors in the Home Economics Department were given a manila envelope which contained Forms A, B, and C, of the Inventory of Feminine Values and an instruction sheet. Each envelope was coded according to the class and department of the respondent. There was one envelope per respondent. A copy of the instruction sheet may be found in the Appendix.
4. Dr. Elizabeth Umstead administered the inventory to all Physical Education respondents at the same time. The researcher picked up the completed inventories on a prescribed date from the office of Dr. Umstead.
5. The academic advisors in the Home Economics Department delivered, to each advisee selected for the study, the envelope containing the inventory and instruction sheet. The Home Economics respondents completed the inventory by a certain date and returned the completed forms to their advisor in the Home Economics

Department. The researcher obtained the completed envelopes from each of the Home Economics advisors on a prescribed date.

6. Each envelope was coded with color and number to designate the class, the department, and the respondent.

7. The coding was as follows:

Freshmen Physical Education	Red	1-15
Senior Physical Education	Orange	16-30
Graduate Physical Education	Brown	31-45
Freshmen Home Economics	Blue	46-60
Senior Home Economics	Black	61-75
Graduate Home Economics	Green	76-90

8. A total of 82 out of 90, or 91 per cent of the inventories were returned.

9. A total of 12 inventories from each class in each department were selected for the final sample. A chance selection process was used for all classes.

#### Scoring of the Inventory of Feminine Values

Scoring the Inventory of Feminine Values was done according to the copyright instructions of Steinmann. (112) The score on the inventory represents the difference in strength of agreement to each of the two sets of items: "intra-family-orientation" vs. "extra-family-orientation". A respondent who took an equal but opposite position on each set of items would have a score of zero. A respondent who took diametrically opposite positions would have a score of -68 if she always took the strongest possible "intra-family-oriented" position, and a score of 68 if she always took the strongest possible "extra-family-oriented" position. Negative scores between zero and -68 represent the degree of "intra-family-orientation" and positive scores between zero and 68 represent the degree of "extra-family-orientation".

### Reliability and Validity of the Inventory of Feminine Values

The reliability of the inventory has been estimated through the split-half technique, and when corrected through the Spearman-Brown procedure is .81. The items have face validity in that they are statements with generally accepted connotations. They have been submitted to validation by seven judges who agreed on the nature of the categorization as either "intra-family-oriented" or "extra-family-oriented". (111:3)

### Standardization of the Inventory of Feminine Values

The norms for the Inventory of Feminine Values are based on data from 15 American cluster samples totaling 1094 women. The sample included undergraduate women in both public and private colleges, physicians, lawyers, artists, musicians, nurses, business women, housewives, and Negro professional women. Non-college respondents had all received a high school education. The age range was quite wide. The ages ranged from the late teens to the seventies, with the majority of the women under forty years of age. Cluster samples were selected because of availability and for research rather than for normative purposes. They are not random samplings of any groupings within the United States. (111:4)

### Reasons for Choosing the Inventory of Feminine Values

Several research instruments were reviewed prior to selecting this particular instrument. The reasons for selecting the inventory are as follows:

1. Statements regarding attitudes related to the roles of women were contemporary. These 34 statements regarding the roles of women attempted to bridge the gap between the "traditional" and "emergent" thinking regarding women's attitudes towards the feminine role.
2. Administration of the inventory was efficient as it required only a maximum of 45 minutes per respondent to complete all three forms.
3. Scoring of the inventory was standardized and interpretation of the method and the results was within the scope of the researcher's knowledge.
4. The inventory was standardized to contemporary American women between the ages of late teens to the early seventies, with the average age under forty.
5. The cost of the inventory (student rates of \$10 per 100 copies, per form) was within the scope of the researcher's budget.

Upon selection of the inventory, the researcher traveled to New York City to the MAFERR Foundation (Male-Female-Role-Research) to meet with Dr. Anne Steinmann, director of the MAFERR Foundation, and the individual responsible for standardizing the inventory. The inventories were purchased at that time. A second visit was made to the MAFERR Foundation in March of 1971 to discuss the results of this study.

## CHAPTER V

### ANALYSIS AND INTERPRETATION OF DATA

It was the purpose of this study to investigate the feminine role concept held by undergraduate and graduate women majoring in the Department of Physical Education and the School of Home Economics at The University of North Carolina at Greensboro. The subjects for this study were seventy-two unmarried freshmen, senior, and graduate women who were majoring in Physical Education and Home Economics at The University of North Carolina at Greensboro during the first semester of 1970-71.

### ANALYSIS OF DATA

The seventy-two subjects completed Form A, "Self-Perception", Form B, "Ideal Woman", and Form C, "Man's Ideal Woman" of the Inventory of Feminine Values. The subjects were arranged into six groups: freshmen Physical Education; senior Physical Education; graduate Physical Education; freshmen Home Economics; senior Home Economics; and graduate Home Economics.

Means, standard deviations, and F values were obtained by means of a high speed electronic computer, IBM (367-75), in the computing center at The University of North Carolina at Greensboro. A split-plot factorial, using one-between and two-within variables, was the design used. The findings are



presented in the section which follows.

### Analysis of Variance

Null hypotheses were formulated regarding differences within groups and between groups on the variables mentioned. It was decided that a level of confidence of difference at the 5 per cent level of confidence was an acceptable standard at which to find the hypotheses untenable.

The following null hypothesis concerning the three forms of the Inventory of Feminine Values: Form A, "Self Perception", Form B, "Ideal Woman", and Form C, "Man's Ideal Woman" of all women respondents was tested.

1. There is no significant difference between Forms A, "Self Perception", B, "Ideal Woman", and C, "Man's Ideal Woman" for all groups of respondents.

The analysis of variance of test scores on Forms A, B, and C of the Inventory of Feminine Values for all groups appears in Table I. This table reveals that the F ratio obtained was significant at the 5 per cent level of confidence. Therefore, the above null hypothesis was found untenable. Results of these data may be found in Table I and Figure 1.

Tukey's "HSD" test of difference between means was used to locate the differences in the above hypothesis. Significantly different "q" scores at the 1 per cent level were found between Forms A, C, and between Forms B, and C. However, "q" scores between Forms A and B were not significantly different.

The following null hypotheses concerning "Self-Perception", "Ideal Woman", and "Man's Ideal Woman" of women in Physical Education and Home Economics were tested.

TABLE I

ANALYSIS OF VARIANCE OF TEST SCORES OBTAINED FROM  
FORMS A, B, AND C ON INVENTORY OF FEMININE VALUES FOR  
ALL SUBJECTS IN PHYSICAL EDUCATION AND HOME ECONOMICS

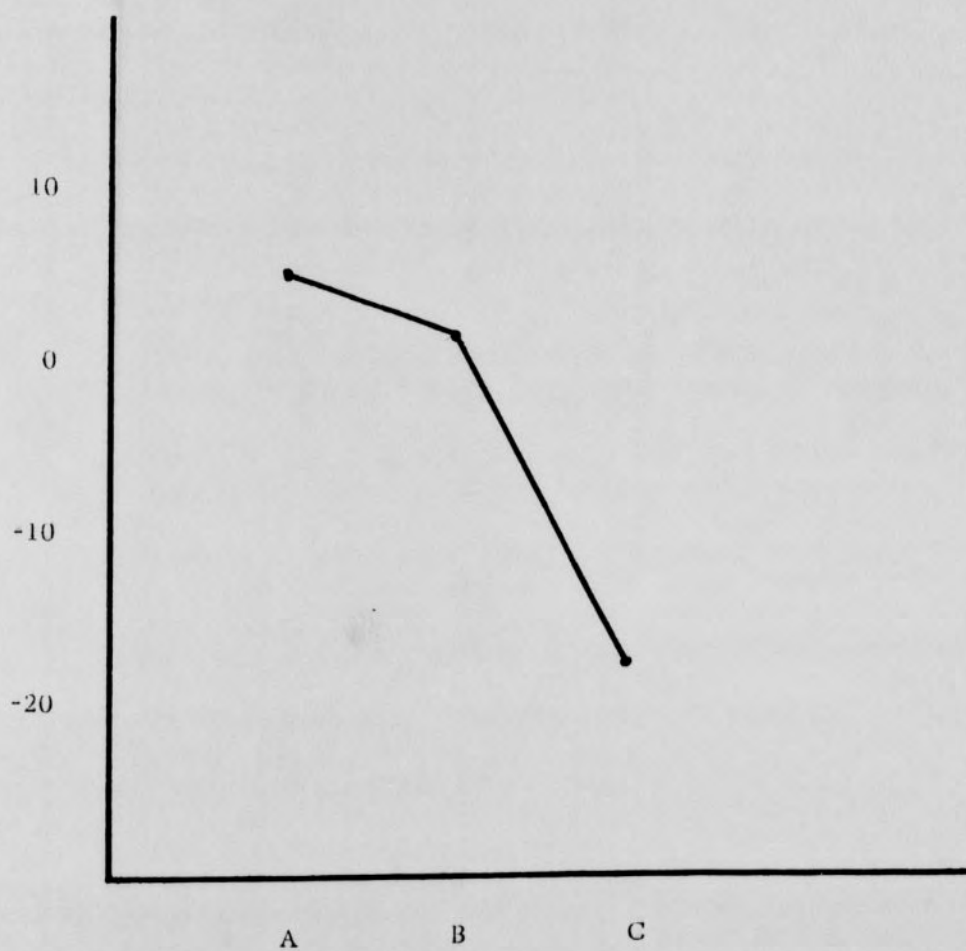
Source of Variation	Ss	df	MS	F	P
Class (C)	4853.53	2	291.71	10.36	0.0001**
Department (D)	327.57	1	327.57	1.40	0.2413
C X D	64.12	2	32.02	0.14	0.8724
Error (between Ss)	15466.11	66	234.34	0.0	1.0000
Forms (F)	22101.03	2	11050.51	101.50	0.0000**
F X C	1328.61	4	332.15	3.50	0.0192*
F X D	215.51	2	107.75	0.99	0.3744
F X C X D	871.51	4	217.78	2.22	0.0982
Error (within Ss)	14371.72	132	108.88	0.00	1.0000
Total	59599.33	215	277.21	0.00	1.00

\*-Probability is less than .05

\*\*-Probability is less than .01

FIGURE 1

AN OVERALL COMPARISON OF MEAN SCORES OBTAINED FROM  
FORMS A, B, AND C OF THE INVENTORY OF FEMININE VALUES  
FOR ALL RESPONDENTS



1. There is no significant difference in the "Self-Perception" scores between women majoring in Physical Education and Home Economics.
2. There is no significant difference in the "Ideal Woman" scores between women majoring in Physical Education and Home Economics.
3. There is no significant difference in the "Man's Ideal Woman" scores between women majoring in Physical Education and Home Economics.

The analysis of variance table reveals that the F ratio obtained was not significant at the 5 per cent level of confidence. Therefore, all three of the above null hypotheses were found tenable. Results of these data may be found in Table I and Figure 2.

The following null hypotheses concerning "Self Perception", "Ideal Woman", and "Man's Ideal Woman" between freshmen, senior, and graduate women were tested.

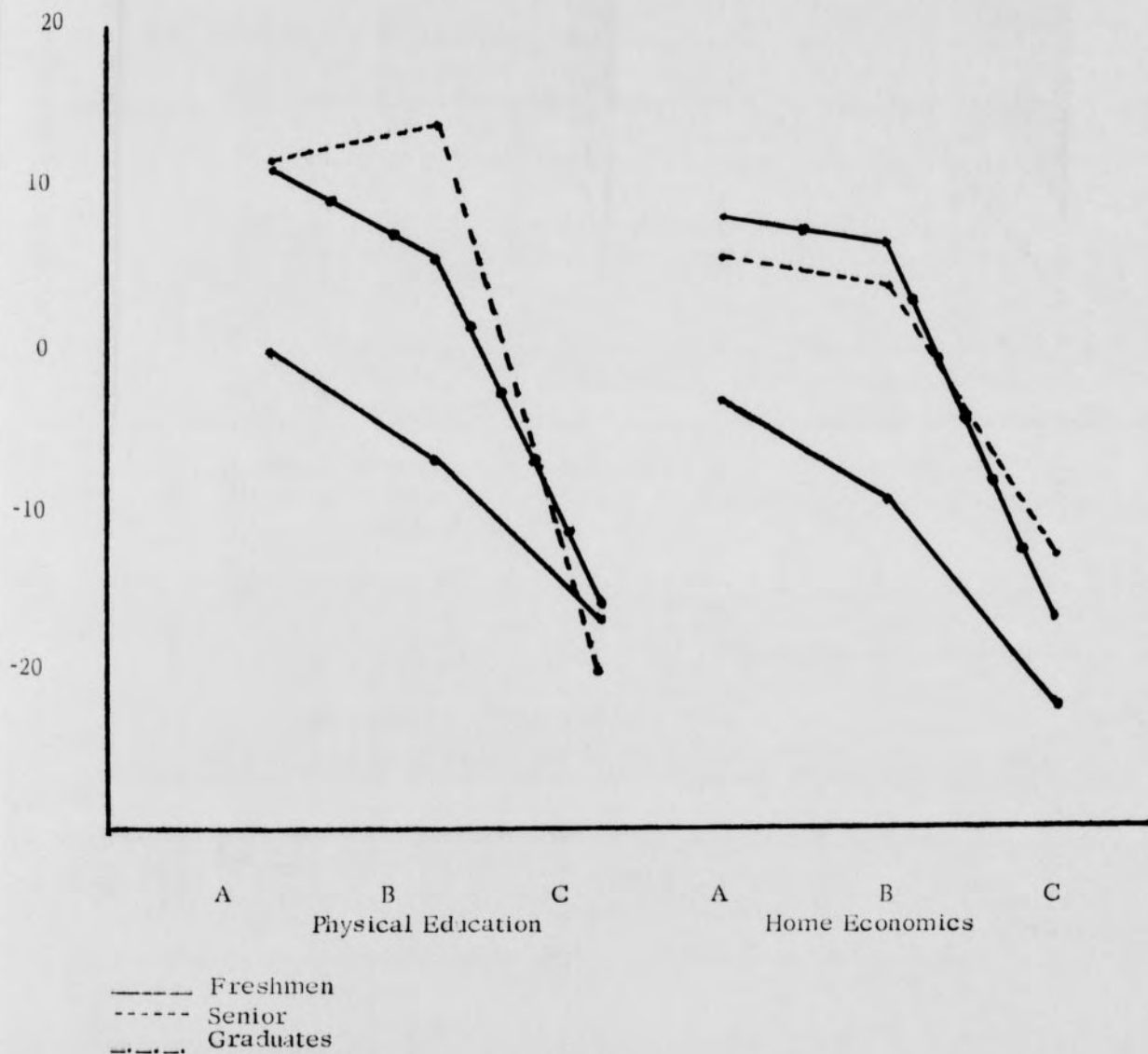
1. There is no significant difference in the "Self-Perception" scores between freshmen, senior, and graduate women respondents.
2. There is no significant differences in the "Ideal Woman" scores between freshmen, senior, and graduate women respondents.
3. There is no significant difference in the "Man's Ideal Woman" scores between freshmen, senior, and graduate women respondents.

The analysis of variance table reveals that the F ratio obtained was significant at the 1 per cent level of confidence. Therefore, all three of the above null hypotheses were found untenable.

Tukey's "HSD" test of difference between means was used to locate the differences in the above hypotheses. Significant "q" scores at the 5 per cent level of confidence were found between freshmen and seniors and freshmen and graduates

FIGURE 2

A COMPARISON OF MEANS SCORES OBTAINED FROM FORMS A, B, AND C OF THE INVENTORY OF FEMININE VALUES FOR FRESHMEN, SENIOR AND GRADUATE RESPONDENTS IN PHYSICAL EDUCATION AND HOME ECONOMICS



hypothesis 1. The "q" scores were not significant between seniors and graduates. Statistically significant "q" scores at the 1 per cent level of confidence were found between freshmen and seniors and freshmen and graduates on hypothesis 2. The "q" scores were not significant between seniors and graduates. The "q" scores for hypothesis 3 were not significantly different. Therefore, hypotheses 1 and 2, "Self-Perception" and "Ideal Woman" were found untenable at the 5 per cent level of confidence. Hypothesis 3, "Man's Ideal Woman" was found tenable. Results of these data may be found in Table II and Figure 3.

The following null hypotheses concerning "Self-Perception", "Ideal Woman", and "Man's Ideal Woman" of the different class groups were tested.

1. There is no significant difference between "Self-Perception", "Ideal Woman", and "Man's Ideal Woman" scores for all freshmen women respondents.
2. There is no significant difference between "Self-Perception", "Ideal Woman", and "Man's Ideal Woman" scores for all senior women respondents.
3. There is no significant difference between "Self-Perception", "Ideal Woman", and "Man's Ideal Woman" scores for all graduate women respondents.

The analysis of variance table revealed that the F ratio obtained was significant at the 1 per cent level of confidence. Therefore, all three of the above null hypotheses were found untenable.

Tukey's "HSD" test of differences between means was used to locate the significant differences in the above hypotheses. Statistically significant "q" scores at the 5 per cent level of confidence were found for hypothesis 1. The "q" scores of freshmen differed significantly at the 5 per cent level of confidence between

TABLE II

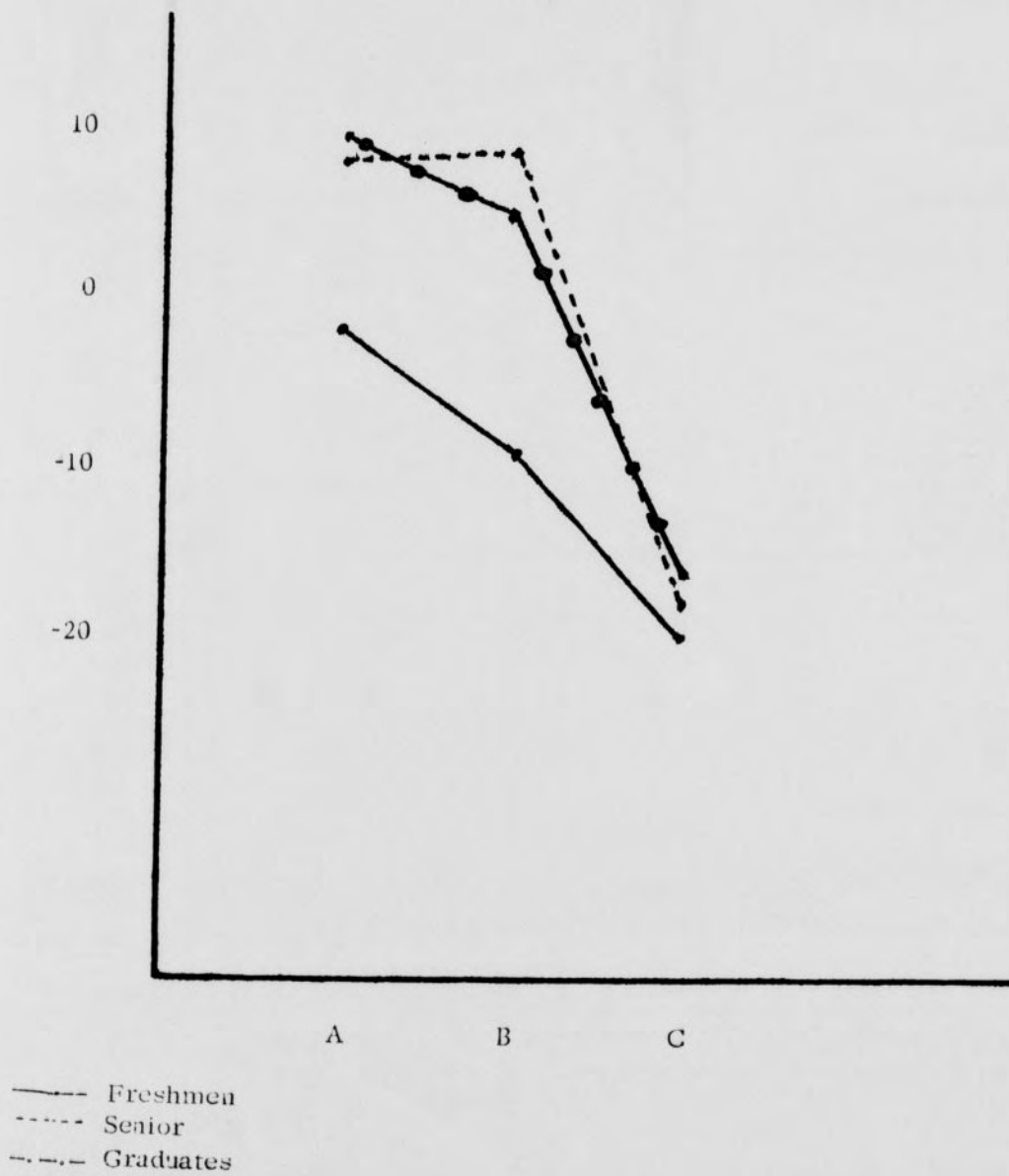
A COMPARISON OF CODED MEAN SCORES (CONSTANT 35) FOR ALL FRESHMEN, SENIOR, AND GRADUATE SUBJECTS WITH RESPECT TO DIFFERENCES BETWEEN CLASSES AND DIFFERENCES WITHIN FORMS

Class	Form	Means	Corrected Means *	q	P
Freshmen	A	36.92	-1.96		
Senior	A	26.67	8.33	3.52	.05
Freshmen	A	36.96	-1.96		
Graduate	A	25.54	9.46	3.91	.05
Senior	A	26.67	8.33		
Graduate	A	25.54	9.46	.39	--
Freshmen	B	43.54	-8.54		
Senior	B	26.42	8.58	5.86	.01
Freshmen	B	43.54	-8.54		
Graduate	B	29.00	6.00	4.98	.01
Senior	B	26.42	8.58		
Graduate	B	29.00	6.00	.88	--
Freshmen	C	54.92	-19.92		
Senior	C	51.29	-16.29	1.24	--
Freshmen	C	54.92	-19.92		
Graduate	C	51.67	-16.67	1.11	--
Senior	C	51.29	-16.92		
Graduate	C	51.67	-16.67	.13	--

\*Corrected from coded scores according to Scoring Manual Inventory Feminine Values (111)

FIGURE 3

A COMPARISON OF MEAN SCORES OBTAINED FROM FORMS A, B, AND C OF THE INVENTORY OF FEMININE VALUES FOR ALL FRESHMEN, SENIOR, AND GRADUATE RESPONDENTS





"Self Perception" and "Ideal Woman", and at the 1 per cent level of confidence between "Ideal Woman" and "Man's Ideal Woman". Statistically significant "q" scores were found at the 1 per cent level of confidence for hypothesis 2. Seniors showed a significant difference between "Self-Perception" and "Man's Ideal Woman"; however, the differences between "Self-Perception" and "Ideal Woman" were not statistically significant. Statistically significant "q" scores were found at the 1 per cent level of confidence for hypothesis 3. Graduates showed a significant difference between "Self-Perception" and "Man's Ideal Woman", however, the difference between "Self-Perception" and "Ideal Woman" was not statistically significant. Therefore, all three null hypotheses were found untenable. Results of these data are presented in Table III and Figure 3.

#### Ranges, Means, and Standard Deviations of All Scores

Scores from the Inventory of Feminine Values, Forms A, B, and C, were completed by the subjects in the study. They were analyzed for the total sample and according to the subjects' class standing and college major.

Concept of the feminine role held by the total sample. The statistical findings listed first are those found for the total sample.

Data in Table IV presents for the total group of respondents, the range of scores, the means, and the standard deviations of all scores obtained from Forms A, B, and C of the Inventory of Feminine Values.

Form A, "Self Perception", has a range of -21 to 32, with a mean of 5.28 and a standard deviation of 24.56. As a group, these women hold a

TABLE III

A COMPARISON OF CODED MEANS (CONSTANT 35) FOR  
FORMS A, B, AND C OF INVENTORY OF FEMININE VALUES  
WITH RESPECT TO DIFFERENCES BETWEEN FORMS AND  
DIFFERENCES WITHIN CLASSES

Forms	Classes	Means	Corrected Means*	q	P
A	Freshmen	36.96	- 1.96		
B	"	43.54	- 8.54	3.08	.05
B	Freshmen	43.54	- 8.54		
C	"	54.92	-19.92	5.34	.01
A	Freshmen	36.96	- 1.96		
C	"	54.92	-19.92	8.43	.01
A	Senior	26.67	8.33		
B	"	26.42	8.58	.12	--
B	Senior	26.42	8.58		
C	"	51.29	-16.92	11.07	.01
A	Senior	26.67	8.33		
C	"	51.29	-16.92	11.56	.01
A	Graduate	25.54	9.46		
B	"	29.00	6.00	1.62	--
B	Graduate	29.00	6.00		
C	"	51.67	-16.67	10.64	.01
A	Graduate	25.54	9.46		
C	"	51.67	-16.67	12.27	.01

\*Corrected from coded scores according to Scoring Manual of Inventory of  
Feminine Values (111)

"Self-Perception" of the feminine role which tends toward an "extra-family-orientation". The size of the standard deviation, however, indicates a wide variance of scores within the group.

Form B, "Ideal Woman", has a range of -30 to 35, with a mean of 2.01 and a standard deviation of 26.37. As a group, the respondents view their "Ideal Woman" as having a balanced position between an "extra-family-orientation" and an "intra-family-orientation". The size of the standard deviation indicated a wide range of scores within the group.

Form C, "Man's Ideal Woman", has a range of -49 to 14, with a mean of -17.63 and a standard deviation of 24.94. As a group, the respondents have indicated that they feel men want their "Ideal Woman" to have a strong "intra-family-orientation". The size of the standard deviation again indicates a wide range of scores within the group.

TABLE IV

RANGES, MEANS, AND STANDARD DEVIATIONS OF ALL SCORES  
OBTAINED FROM THE INVENTORY OF FEMININE VALUES

Statistic	Form A Self Perception	Form B Ideal Woman	Form C Man's Ideal Woman
Mean	5.28	2.01	-17.63
Standard Deviation	24.56	26.37	24.94
Range	-21 to 32	-30 to 35	-49 to 14

Concept of the feminine role held by class and department groups. The statistical findings listed below are the ranges of scores and means for freshmen, senior, and graduate women majoring in Physical Education and Home Economics.

Data from Table V indicate that all freshmen women in this sample view their "Self Perception" as balanced between an "extra-family-orientation" and an "intra-family-orientation". As a group, their "Ideal Woman" is more "intra-family-oriented" than their "Self-Perception" and they indicate that "Man's Ideal Woman" is definitely more "intra-family-oriented" than either their "Self-Perception" or their "Ideal Woman". Senior and graduate women in Physical Education view their "Self-Perception" as "extra-family-oriented". Senior women in Physical Education view their "Ideal Woman" as more "extra-family-oriented" than their "Self-Perception", whereas graduate women in Physical Education view their "Ideal Woman" as less "extra-family-oriented" than their "Self-Perception". Both seniors and graduates in Physical Education indicate that "Man's Ideal Woman" is definitely more "intra-family-oriented" than either their "Self-Perception" or their "Ideal Woman". Senior and graduate women in Home Economics view their "Self-Perception" as "extra-family-oriented". As a group, they indicate that their "Ideal Woman" is less "extra-family-oriented" than their "Self-Perception". Both groups indicate that "Man's Ideal Woman" is definitely more "intra-family-oriented" than either their "Self-Perception" or their "Ideal Woman".

Table VI contains data from Forms A, B, and C of the Inventory of Feminine Values from all respondents. The data is organized by form. The

TABLE V

MEANS OF ALL SCORES FOR FRESHMEN, SENIOR, AND  
GRADUATE WOMEN IN PHYSICAL EDUCATION AND HOME  
ECONOMICS

Group	n	Form A Self Perception	Form B Ideal Woman	Form C Man's Ideal Woman
Freshmen Physical Education	12	-.5	-7.17	-17.25
Senior Physical Education	12	11.42	13.42	-20.17
Graduate Physical Education	12	10.83	5.50	-16.00
Freshmen Home Economics	12	-3.42	-9.92	-22.28
Senior Home Economics	12	5.25	3.75	-12.42
Graduate Home Economics	12	8.08	6.50	-17.33

data indicates the degree of "intra-family-orientation" and "extra-family-orientation" held by the total sample.

Steinmann's data (113:7-9) listed below may be compared with the data in Table VI. The data below reflects a total of 1094 scores from the Inventory of Feminine Values.

1. Form A, "Self-Perception", reveals that 35 per cent of the respondents held a "balanced" view; 31 per cent held an "intra-family-oriented" view, and 34 per cent held an "extra-family-oriented view of the feminine role.
2. Form B, "Ideal Woman", reveals that 33 per cent of the respondents held a "balanced" view; 32 per cent held an "intra-family-oriented" view; and 35 per cent held an "extra-family-oriented" view.
3. Form C, "Man's Ideal Woman", reveals that 12 per cent of the respondents held a "balanced" view; 81 per cent held an "intra-family-oriented" view; and 7 per cent held an "extra-family-oriented" view.

The comparisons which may be drawn from the Steinmann study (113) and the data in Table VI are as follows:

1. "Self-Perception" scores listed in Table VI reflect a more "extra-family-orientation" than "Self-Perception" scores in the Steinmann study. (113)
2. "Ideal Woman" scores listed in Table VI reflect a "balanced" position which is similar to the Steinmann study. (113)
3. "Man's Ideal Woman" scores listed in Table VI reflect almost identical values with the scores in the Steinmann study. (113)

TABLE VI

THE OVERALL DESCRIPTION OF RESPONDENTS'  
SEX-ROLE PERCEPTIONS, BY FORM

Sex-Role Description	Score	Per Cent Holding This Percentage	Per Cent I-F-O	Per Cent E-F-O
A. Self Perception				
1. <u>Balanced</u>	- 4 to 4	33	13	54
2. <u>Intra-Family</u>	- 5 and beyond	13		54
a. Some	- 5 to -12	6		
b. Much	-13 to -20	6		
c. <u>Extreme</u>	-21 and beyond	1		
3. <u>Extra-Family</u>	5 and beyond	54	46	
a. Some	5 to 12	31		
b. Much	12 to 20	13		
c. <u>Extreme</u>	21 and beyond	11		
B. Ideal Woman				
1. <u>Balanced</u>	- 4 to 4	24	36	40
2. <u>Intra-Family</u>	- 5 and beyond	36	--	40
a. Some	- 5 to -12	19		
b. Much	-13 to -27	14		
c. <u>Extreme</u>	-28 and beyond	3		

TABLE VI (continued)

Sex-Role Description	Score	Per Cent Holding This Percentage	Per Cent I-F-O	Per Cent E-F-O
3. <u>Extra-Family</u>	5 and beyond	40		
a. Some	5 to 12	15		
b. Much	13 to 27	18		
c. Extreme	28 and beyond	7		
C. Man's Ideal Woman				
1. <u>Balanced</u>	- 4 to 4	10	83	7
2. <u>Intra-Family</u>	- 5 and beyond	83		7
a. Some	- 5 to -16	31		
b. Much	-17 to -28	29		
c. Extreme	-29 and beyond	24		
3. <u>Extra-Family</u>	5 and beyond	7	83	
a. Some	5 to 8	4		
b. Much	9 to 12	1		
c. Extreme	13 and beyond	1		



## INTERPRETATION OF DATA

Analysis of variance revealed no significant difference in Form A, "Self-Perception", Form B, "Ideal Woman", and Form C, "Man's Ideal Woman" between women majoring in Physical Education and women majoring in Home Economics. These results indicate that the department is not a primary variable affecting the respondent's perception of the feminine role.

Analysis of variance did reveal statistically significant differences between freshmen, senior, and graduate women with respect to their concept of the feminine role. Upon further examination of the data, it was determined that freshmen women differed from senior and graduate women, however, senior and graduate women did not differ significantly from each other. Freshmen viewed their "Self-Perception" as more "intra-family-oriented" than did the seniors and graduates who held an "extra-family-oriented" "Self-Perception". Freshmen viewed their "Ideal Woman" as more "intra-family-oriented" than their "Self-Perception", whereas seniors and graduates indicated very little difference between their "Self-Perception" and their "Ideal Woman". All respondents, regardless of class or department, viewed men as desiring their "Ideal Woman" as having a strong "intra-family-oriented" concept of the feminine role.

These results indicate that freshmen are more traditionally oriented with respect to their concept of the feminine role than are seniors and graduates. This may be explained by the short period of time, one semester, during which freshmen have lived away from home, as compared with seniors and graduates

who have spent a minimum of three and one-half years in college. The differences may also be explained on the basis of "finding one's identity". Freshmen have had little time to define themselves in relation to an academic community, whereas seniors and graduates have had more opportunities to discover who and what they would like to be. This may account for the discrepancy between "Self-Perception" and "Ideal Woman" for freshmen and the similarity between "Self-Perception" and "Ideal Woman" for seniors and graduates. All groups, however, see men as wanting them to be something they have no desire to be. This may be explained on the basis of the cultural stereotype for sex-role behavior, or the fact that The University of North Carolina at Greensboro is primarily a woman's college which may limit the daily communication with men.

Analysis of variance revealed statistically significant differences within Forms A, B, and C of the Inventory of Feminine Values. Upon further examination of the data, it was determined that there was no significant difference between Forms A, "Self-Perception" and Form B, "Ideal Woman", however, there was significant difference between Forms A and C, and between Forms B and C. All respondents held a "Self-Perception" which expressed an "extra-family-oriented" concept of the feminine role. Their concept of "Ideal Woman" expressed a balance between an "extra-family-oriented" and an "intra-family-oriented" concept of the feminine role; however, their concept of "Man's Ideal Woman" expressed a strong "intra-family-oriented" concept of the feminine role. These results indicate that all the respondents view their "Self-Perception" and "Ideal Woman" as similar; however, they indicate that "Man's Ideal Woman"

is something they have no desire to be. Again, this variance between forms may reflect a cultural sex-role stereotype bias which is unfounded, or it may reflect actual attitudes experienced by the respondents in their communication with men on and off the campus.

Analysis of variance indicated statistically significant differences in the interaction of classes and forms. Upon further examination of the data, it was determined that there was significant difference for freshmen between all three forms, A, B and C of the Inventory of Feminine Values. Freshmen women's "Ideal Woman" was more "intra-family-oriented" than their "Self-Perception" and their concept of "Man's Ideal Woman" was even more "intra-family-oriented" than their "Ideal Woman". Senior and graduate women showed a difference between Forms A and C, and between B and C. They did not show a difference between Forms A and B. Their concept of both "Self-Perception" and "Ideal Woman" was "extra-family-oriented", however, they viewed the concept of "Man's Ideal Woman" the same way that freshmen had, as having a strong "intra-family-orientation".

In conclusion, this study reveals that women majoring in Physical Education and women majoring in Home Economics do not differ significantly with respect to their concept of the feminine role. Freshmen women, however, are more "intra-family-oriented" in their "Self-Perception" and "Ideal Woman" concepts of the feminine role than are seniors and graduates. All respondents, regardless of department or class, indicate that their concept of "Man's Ideal Woman" is strongly "intra-family-oriented". This study included only unmarried women, and had married women been part of the sample, concepts of the

feminine role in the senior and graduate years may have been quite different as has been suggested in previous research. Other intervening variables which may have been significant to the results of the study are: (1) the assumption of marriage in the items on the Inventory of Feminine Values which forced the respondents to respond as if they were married or intended to marry, (2) in response to "Man's Ideal Woman" the instructions were general enough to have included a cultural stereotype of American males, a father, a brother, or a boyfriend, (3) family patterns of reward and punishment for stereotyped sex-role behaviors, and (4) present romantic involvement (ie., "dating", "not dating", "going steady", "engaged").

A comparison of the results of this study and the results of the studies of Kalka (108), Rappaport (84), and Steinmann (113) may be found in Table VII. All of the studies, except Kalka (108) utilized data obtained from Forms A, B, and C of the Inventory of Feminine Values. The Kalka (108) study utilized data from the Fand Inventory. The plus (+) and minus (-) signs have been reversed in Table VII for the Kalka study. A plus (+) sign in the Inventory of Feminine Values represents the strength of "extra-family-orientation" whereas in the Fand Inventory a plus sign (+) represents the strength of "intra-family-orientation". For the sake of comparison of results, Kalka's signs have been adjusted to correspond to the Inventory of Feminine Values.

TABLE VII

A COMPARISON OF MEANS AND STANDARD DEVIATIONS FROM STUDIES UTILIZING FORMS A, B, AND C OF THE INVENTORY OF FEMININE VALUES AND THE FAND INVENTORY

	<u>Beck</u>	<u>Kalka*</u>	<u>Steinmann</u>	<u>Rappaport</u>	
				Married	Unmarried
A. "Self-Perception"					
<u>Mean</u>	5.28	- 2.40	.9	4.84	- .84
<u>Standard Deviation</u>	24.56	10.92	9.52	10.86	9.48
<u>Cases</u>	72	169	1055	45	45
B. "Ideal Woman"					
<u>Means</u>	2.01	- 3.28	- .7	5.06	- 1.91
<u>Standard Deviation</u>	26.36	12.23	11.44	12.50	11.06
<u>Cases</u>	72	169	1094	45	45
C. "Man's Ideal Woman"					
<u>Means</u>	-17.63	-18.29	-15.80	-12.15	-17.09
<u>Standard Deviation</u>	24.94	11.85	14.24	16.74	13.73
<u>Cases</u>	72	169	988	45	45

\*Adjusted plus and minus signs to correspond to Inventory of Feminine Values.

### CRITIQUE AND SUGGESTIONS FOR FURTHER STUDY

Because of the scope of the problem the researcher decided not to examine the social and personal characteristics of the subjects. Upon conclusion of the study it was felt by the researcher that a more detailed interpretation of the results could have been offered had these characteristics of the subjects been known. It is felt that modified case studies, open-ended questionnaires, or interviews with the respondents would have strengthened an understanding of the factors which may be instrumental in forging the feminine role concept held by the respondents.

A second limitation lies in the fact that the Inventory of Male Values was not used in conjunction with the Inventory of Feminine Values. This would have enabled the researcher to compare the attitudes expressed by the respondents relating to the way they feel men want their "Ideal Woman" to be and the attitudes held by men about the way they actually want their "Ideal Woman" to be.

In view of the above criticisms and the implications of the results obtained, the following topics for further research are suggested:

1. A study utilizing the Inventory of Feminine Values with senior women and senior men in Physical Education.
2. A study involving field work, such as case studies, interviews, and open-ended questionnaires in conjunction with the Inventory of Feminine Values utilizing senior women in Physical Education.
3. A longitudinal study utilizing freshmen Physical Education majors'

scores on the Inventory of Feminine Values with respect to the drop-out rate from the major program.

## SUMMARY AND CONCLUSIONS

The purpose of this study was to investigate the feminine role concept of college students and graduates who are studying in the Department of Physical Education and the School of Home Economics at UNL, U.S. The concepts of "Self-Concept", "Ideal Woman", and "Man's Ideal Woman" were examined with respect to the concept of the feminine role.

The subjects for this study were seventy-two randomly selected women studying in the departments of Physical Education and Home Economics at The University of Nebraska at Omaha. The subjects were divided into six groups: Physical Education Education, Physical Education Education, Physical Education Education, Physical Education Education, Physical Education Education, and Physical Education Education.

The Inventory of Feminine Values was the instrument used to measure the feminine role concept. It was administered by means of a self-administered questionnaire. The results of the study are as follows: (1) The concept of the feminine role is a complex concept. (2) The concept of the feminine role is a complex concept. (3) The concept of the feminine role is a complex concept. (4) The concept of the feminine role is a complex concept. (5) The concept of the feminine role is a complex concept. (6) The concept of the feminine role is a complex concept.

The results of this study indicate that the concept of the feminine role is a complex concept. It is a concept that is not clearly defined and is not clearly understood by all individuals. The results of this study indicate that the concept of the feminine role is a complex concept. It is a concept that is not clearly defined and is not clearly understood by all individuals.

## CHAPTER VI

### SUMMARY AND CONCLUSIONS

The purpose of this study was to investigate the feminine role concept of undergraduate and graduate women majoring in the Department of Physical Education and the School of Home Economics at UNC-G. The concepts of "Self-Perception", "Ideal Woman", and "Man's Ideal Woman" were examined with respect to the concept of the feminine role.

The subjects for this study were seventy-two unmarried college women majoring in the departments of Physical Education and Home Economics at The University of North Carolina at Greensboro. The subjects were divided into six groups: freshmen Physical Education, senior Physical Education, graduate Physical Education, freshmen Home Economics, senior Home Economics, and graduate Home Economics.

The Inventory of Feminine Values was the research instrument chosen for this study. It was selected because it clearly measured contemporary women's concept of the feminine role as it was standardized to contemporary American women. (113) The inventory consists of three forms: A, "Self-Perception", B, "Ideal Woman", and C, "Man's Ideal Woman".

Respondents completed all three forms of the inventory. Each form consisted of 34 items designed to measure the degree of "intra-family-orientation" or "extra-family-orientation" toward the feminine role held by each respondent.



Each item was responded to by indicating "strongly agree" through the mid-point of "I have no opinion" to "strongly disagree".

The data were treated statistically to determine if there was a difference between groups, within groups, and within the forms. A series of null hypotheses were formulated regarding differences between groups, within groups, and within forms. Analysis of variance and Tukey's "HSD" test for difference between means were the statistical methods used. The following results were obtained:

1. There was no significant difference in Form A, "Self-Perception", Form B, "Ideal Woman", and Form C, "Man's Ideal Woman" between women majoring in Physical Education and women majoring in Home Economics.
2. There was a significant difference between freshmen, senior, and graduate women with respect to their concept of the feminine role.
3. There was a significant difference within Forms A, "Self-Perception", B, "Ideal Woman", and C, "Man's Ideal Woman" for all respondents.
4. There was a significant difference between freshmen and seniors, and freshmen and graduates with respect to "Self-Perception" and "Ideal Woman".
5. There was no significant difference between seniors and graduates with respect to "Self-Perception" and "Ideal Woman".
6. There was no significant difference among freshmen, seniors, and graduates with respect to "Man's Ideal Woman".

7. There was no significant difference between Form A, "Self-Perception", and Form B, "Ideal Woman" for all respondents.
8. There was significant difference for freshmen among all three forms, A, B, and C.
9. There was significant difference for seniors between Forms A and C, and B and C.
10. There was significant difference for graduates between Forms A and C, and B and C.
11. There was no significant difference for seniors between Forms A, "Self-Perception" and B, "Ideal Woman".
12. There was no significant difference for graduates between Forms A, "Self-Perception" and B, "Ideal Woman".

On the basis of the statistical results the following conclusions were drawn:

Women respondents in this study majoring in Physical Education and women respondents in this study majoring in Home Economics do not differ significantly with respect to their concept of the feminine role.

Freshmen women respondents in this study are more "intra-family-oriented" in their "Self-Perception" and "Ideal Woman" concepts of the feminine role than are senior and graduate respondents.

Senior and graduate respondents are more "extra-family-oriented" in their concept of the feminine role than are freshmen respondents. Senior respondents view their "Ideal Woman" and "Self Perception" as similar,

whereas graduate respondents view their "Ideal Woman" as less "extra-family-oriented" than their "Self-Perception". All respondents, regardless of class or department, indicate that their concept of "Man's Ideal Woman" is strongly "intra-family-oriented".

In conclusion, this study has shown that these women respondents perceive the feminine role for themselves and their ideal woman as comprised of both active (out-of-the-home) and passive (within-the-home) elements. They perceive men, however, as desiring women who demonstrate a far more passive feminine role orientation. This disparity between the roles women delineate for themselves and the roles they perceive men desiring for them is consistent with previous research and presents many implications for further study.

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TABLE VII

SCORES FOR FRESHMEN, SENIORS, AND GRADUATE WOMEN  
MAJORING IN THE COLLEGES OF HEALTH, PHYSICAL EDUCATION,  
AND RECREATION AND HOME ECONOMICS

Group	Part A Real Self	Part B Ideal Women	Part C Men's Ideal Women
Freshmen			
Physical Education			
1919			
1	4	2	11
2	12	2	11
3	9	1	25
4	13	2	11
5	23	1	11
6	17	1	19
7	14	2	10
8	15	2	11
9	13	14	11
10	14	17	11
11	15	2	17
12	7	21	17
Seniors			
Physical Education			
1919			
1	10	10	10
2	17	10	10
3	15	2	12
4	3	20	1
5	11	14	11
6	12	10	12
7	9	11	14
8	12	10	14
9	8	20	10
10	11	10	10
11	10	15	10
12	11	15	10

## APPENDIX

TABLE VIII

SCORES FOR FRESHMEN, SENIOR, AND GRADUATE WOMEN  
MAJORING IN THE COLLEGES OF HEALTH, PHYSICAL EDUCATION,  
AND RECREATION AND HOME ECONOMICS

Group	Form A Real Self	Form B Ideal Woman	Form C Man's Ideal Woman
Freshmen			
Physical Education			
(N=12)			
1.	- 1	- 2	-11
2.	17	9	-11
3.	0	- 1	-19
4.	6	- 3	- 8
5.	- 3	- 5	- 1
6.	-17	-13	-19
7.	- 4	- 0	-11
8.	-19	-26	-31
9.	- 3	-14	-17
10.	- 4	-12	-25
11.	15	2	-17
12.	7	-21	-37
Senior			
Physical Education			
(N=12)			
1.	13	-30	-33
2.	22	35	-28
3.	13	0	-12
4.	3	20	1
5.	11	14	-13
6.	- 2	10	- 2
7.	5	- 2	-35
8.	12	18	-44
9.	0	20	- 6
10.	11	16	-20
11.	27	35	-22
12.	22	25	- 9

TABLE VIII (continued)

Group	Form A Real Self	Form B Ideal Woman	Form C Man's Ideal Woman
Graduate			
Physical Education			
(N=12)			
1.	4	24	-22
2.	0	- 6	-23
3.	5	13	-10
4.	0	-16	-11
5.	13	18	5
6.	23	2	-35
7.	7	11	-13
8.	10	- 7	- 8
9.	23	7	-14
10.	6	5	-26
11.	17	-13	-49
12.	22	28	14
Freshmen			
Home Economics			
(N=12)			
1.	-15	- 6	- 9
2.	6	-23	-38
3.	- 3	- 7	-18
4.	0	2	-16
5.	- 5	-10	-39
6.	1	- 5	-28
7.	- 1	-17	-32
8.	3	- 1	- 4
9.	10	2	2
10.	-21	-17	-18
11.	-13	- 7	-30
12.	- 3	-30	-41



TABLE VIII (continued)

Group	Form A Real Self	Form B Ideal Woman	Form C Man's Ideal Woman
Senior			
Home Economics			
(N=12)			
1.	- 3	- 6	-26
2.	4	-10	-29
3.	11	10	5
4.	12	12	-24
5.	5	-12	-28
6.	5	9	-19
7.	7	28	- 6
8.	- 5	- 9	-15
9.	6	2	-11
10.	17	16	4
11.	10	11	6
12.	- 6	- 6	-16
Graduate			
Home Economics			
(N=12)			
1.	11	15	10
2.	13	13	-31
3.	5	16	-17
4.	- 4	6	-10
5.	32	30	-29
6.	13	21	-25
7.	2	4	-13
8.	22	-20	-36
9.	- 6	- 1	-32
10.	12	- 4	-21
11.	0	- 3	- 8
12.	- 3	1	4

October 26, 1970

Dear (name of home economics advisor),

I would like to enlist your cooperation in the dissemination and collection of the Inventory of Female Values which is the research instrument I am using to collect data for my thesis.

Will you please deliver the manila envelope which I have placed in your mailbox to the advisees which I have listed at the end of this letter?

The envelope contains the research inventory and accompanying directions for completing the inventory. If you're interested, please feel free to read the inventory and instructions prior to delivering it to the students.

I have requested the students to return the envelopes to your office by Friday, October 30th. I will come to your office to collect the envelopes on Wednesday, November 4th.

The basic problem of the thesis is to examine the degrees of agreement and disagreement in the feminine role concept of women majoring in physical education and home economics. Fifteen respondents were chosen from the freshman, senior, and graduate classes.

Thank you so much for your cooperation. If you have questions, please contact me at 275-7727.

Sincerely,

(Miss) Bonnie A. Beck  
MSPE Candidate  
Physical Education Department  
UNC-G

October 26, 1970

Dear (name of physical education student),

You have been randomly selected to participate in a research project which is being conducted in the departments of health, physical education, and recreation and home economics.

Will you please come to my office on Tuesday, October 27th, at 2:15 p.m. to discuss the nature of your participation in the study. If you are unable to meet with me at that time, please contact me some time prior to Thursday, October 29th.

Thank you for your cooperation in this endeavor.

Sincerely,

Dr. Betsy Umstead

October 22, 1970

Dear (name of home economics student),

You have been randomly selected to participate in a research project which is being conducted in the departments of health, physical education, and recreation and home economics.

Your response to the items on the inventory will be held confidential and will be reported in the form of group scores rather than individual scores.

Will you please complete forms A, B, and C of the enclosed research inventory by Friday, October 30th, and return it in the manila envelope to the office of your academic advisor.

Please read the instructions at the top of each form prior to responding to the statements. You will note that Form A requests that you answer each of the 34 items as you really are. Form B requests that you answer each of the 34 items as your ideal woman would answer. Form C requests that you answer each of the 34 items as you think the typical American male would have his ideal woman answer.

Please do not discuss your answers to the statements until after you have completed the inventory.

The inventory will take approximately 30 minutes to complete, however, there is no time limit. The only stipulation regarding the inventory is that you answer all three forms within the same time period. Form A is to be taken first, Form B second, and Form C last.

If you are interested in the findings of this study, you may obtain a copy of the results from your advisor. Please allow approximately two months for compilation of the data.

Thank you very much for your cooperation in this project. The success of the study depends on your willingness to be completely honest with each of your responses. Please take the time to respond to each item as you really feel, and not as you think you should feel.

Graduate student  
Department of Health,  
Physical Education,  
and Recreation  
UNC-G